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Religious Education of Poor Children recommended:

A

S E R M O N

Preached in the PARISH-CHURCH of

Christ-Church, LONDON,

On *Thursday* MAY the 17th, 1759:

BEING THE TIME

Of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of *London*
and *Westminster*.

By JOHN BURTON, D.D.
Fellow of Eton College.

*Published at the Request of the Gentlemen concerned
in the said CHARITY.*

To which is annexed,

An ACCOUNT of
The Society for promoting Christian Knowledge.

L O N D O N:

Printed by J. OLIVER, PRINTER TO THE SAID
Society, in *Bartholomew-Close*; and Sold by B. DOD,
BOOKSELLER, at the *Bible and Key* in *Ave-Mary Lane*.

M.DCC.LIX.

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I. To consider in a general View the universal
Obligation to the study of God's holy Word, in
Preference to every other Branch of Knowledge.

*And that, from a Child thou hast known the
holy Scriptures, which are able to make
thee wise unto Salvation, through Faith
which is in Christ Jesus.*

THESE Words set forth the Advantages
of an *early Piety and religious Education.*
It was the Praise and Happiness of *Ti-*
moty, from a Child to have known the holy
Scriptures; not only to have profited by
St Paul's Instructions, but from his *earliest Years* to
have been well-principled, and, by reading the holy
Scriptures to good purpose, prepared for the Recep-
tion of Christian Doctrines.

THEY withal set forth the transcendent *Excellency* of the sacred Writings, distinguished by a singular Character, not applicable to any other Treasures of Learning: viz. *Able to make wise unto Salvation.* — They also point out the Means, by which this End is obtained: *Through Faith, which is in Christ Jesus.*

I SHALL therefore take occasion,

I. To consider in a general View the universal Obligation to the Study of God's holy Word, in Preference to every other Branch of Knowledge.

II. From the Example of *Timothy*, here recommended, to consider the Expediency of an early Acquaintance with the Principles of our Religion, as there delivered. — And from thence,

III. WE shall be led to make the practical Application of the Doctrine to the Purposes of the present Solemnity.

I. IT is to be observed, that the Scriptures here mentioned by St Paul, are no other than those of the *Old Testament*: Yet these are distinguished by this high Character, *Able to make wise unto Salvation*, when rightly understood and properly applied: as leading to the Knowledge of the promised *Messias*: *Through Faith which is in Christ Jesus*: that grand Point, in which

which the Views both of the Old and New Testament were terminated.

At the same Time it is also to be observed, that the Argument from hence comes with additional Force as applied to the Case of us *Christians*; inasmuch as we are favoured with the Advantage of a clearer Revelation, and more complete Rule of Faith and Manners. *God, who at sundry Times and in divers Manners, spake in Time past to the Fathers by the Prophets, hath in these last Days spoken unto us by his Son.* Our all-gracious Father, whose Dispensations have always been proportioned to the Exigencies of Mankind, hath vouchsafed in the Fulness of Time to make a more ample Revelation of his Will, to communicate to us *Christians* a more perfect System of Religion, recommended and established by the highest Attestations of its divine Original.

St Paul, in the Verse immediately following my Text, adds, *All Scripture is given by Inspiration of God.* What stronger Argument for the Study of the Scriptures can there be, than this awful Consideration, that they are the *Word of God*; the Authority of the Speaker commands the Attention of the Hearer: *Hear, O Heavens; and give ear, O Earth; for the Lord hath spoken.* Do we indeed acknowledge God as our Creator, Redeemer, and Sanctifier; — as our gracious Preserver, — our just Judge, — and the Disposer
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of everlasting Happiness and Misery:—Are we conscious of our real State, — that we are dependent, indigent, and sinful Creatures? — In this View of Things, when God vouchsafes to reveal what Man in point of Interest is most highly concerned to know, is it possible for any reasonable thinking Being to receive such a Message with *Indifference* and *Disregard*? No; rather our Hearts would be influenced by the Reverence of the divine Majesty, and disposed into a due Frame of Seriousness and Attention: *Speak, Lord, for thy Servant heareth.*

BUT, besides this Argument for the Study of the holy Scriptures, drawn from their *divine Authority*, St Paul subjoins another, arising from the Consideration of their *Utility*, or peculiar Fitness to produce a variety of important good Effects, which he particularly mentions: *All Scripture is given by Inspiration of God, and is profitable for Doctrine*; — to teach us what we ought to believe and know concerning God, and his Dispensations towards Men: — *profitable for Reproof*; — to furnish Arguments for the Confutation of Errors, and Conviction of Gainsayers: — *for Correction*; — to discover what is wrong in us, and the Causes which we have to be grieved for our Sins; to check our irregular Passions and Appetites, and by applying the Terrors of the Lord, to awe them into Subjection: — *for Instruction in Righteousness*; — to set forth the Nature, the Grounds, and Measures of the several

ral Duties to which we are obliged, and the Means by which we may discharge them: —to the End that *the Man of God* (the Professor of true Religion, whether of the Clergy or Laity) may be fully directed in all Points with respect both to Principle and Practice, having before him a complete Rule of Faith and Manners; and thus, on the whole, *thoroughly furnished unto all good Works*; enabled in all Points to perform an acceptable Service to God.

ALL Things contained in the sacred Volumes, if duly weighed, will appear every way worthy of God to reveal, and of Man to receive. But, not to insist on the more sublime and mysterious Articles, which however plainly speak their divine Original, being such as *Flesh and Blood could not reveal*; I rather choose at present to consider the Importance of Scripture-Doctrines *relatively* to ourselves, as they affect our present and future Happiness. — What then is the main Point proposed to our Consideration in the holy Scriptures? not the Means of Improvement in some ordinary Branch of Science, for the Ornament or Conveniency of this mortal Life: but a System of *heavenly* Wisdom, distinguished by a Character of peculiar Excellency, the Knowledge of God, in whom standeth our eternal Life: or, in the Words of my Text, *Able to make wise unto Salvation, through Faith which is in Christ Jesus*. The Gospel hath opened to us the View of a new World, and hath disclosed many

many remarkable Circumstances of our spiritual State, which unassisted Reason could never discover; no wonder then if, after the Discovery made, it cannot fully account for every Thing relating to them. We are here taught, what we are most highly concerned to know, the real Condition of fallen Man, — the State of Nature, — the State of Grace, — the Terms of our Acceptance and Reconciliation with God, — the Scheme of Man's Redemption by Christ, *that bidden Wisdom, which none of the Princes of this World knew.* God hath also given us in his Word a more perfect Scheme of Morality than ever was discovered by mere human Reason; as to the Extent of its Precepts, more comprehensive; — as to their Nature, more pure and spiritualized; — and for the Security of our Obedience, he hath guarded them by more powerful Sanctions: *Life and Death are set before us, a Blessing and a Curse,* Happiness or Misery unspeakable and endless.

ON the Whole, we have proposed to us in the holy Scriptures abundant Matter of Speculation for the Enlargement of our Understandings, and an infallible Rule for the Direction of our Conduct, a supernatural Light to enlighten our natural Darknefs, and *to guide our Feet into the Way of Peace:* We have likewise the Promise of Strength from above in Aid of human Infirmary, and religious Ordinances appointed for the actual Conveyance of *Grace to help in Time*
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of Need. *Life and Immortality* are in an eminent Sense brought to *Light by the Gospel*; much *Light* has been thrown into the dark Regions of the spiritual World: whatever of Moment belonging to our present or future Condition was Conjecture or doubtful Probability, is now become Certainty and Demonstration of the Spirit; and the Weakness of almost groundless Persuasion, is converted into the Assurance of *Faith, the Evidence of Things not seen*. Such is the View which the holy Scriptures give us of our spiritual State!

BUT, if farther we take a comparative View of the Gentile World, we shall here perceive an additional Reason to rejoice in the Happiness of our Situation. We here look down as it were from the enlightened Part of the Globe on a People *sitting in Darkness, and in the Shadow of Death*, in the sad uncomfortable State of Ignorance, Sin, and Misery; wearied with vain Pursuits, disquieted with Uncertainties, destitute of Direction and Support, without Assurance in their Hopes, without Comfort in their Fears. *They looked for Light, and behold Darkness — and there was none to uphold.* — Blessed therefore are we *Christians* in this our State of Light and Knowledge; for verily, many wise and righteous Men have desired to see those Things which we see, and have not seen them: and to hear those Things which we hear, and have not heard them.

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I AM sensible that, in speaking either of the absolute or comparative Excellency of the holy Scriptures, I am led out into a large Field of Matter, too important to be entirely passed over in Silence, and too copious to admit a distinct and just Consideration. It is sufficient to my present Purpose to observe in a general View, that all, that is most interesting to us, is comprehended in this compendious Character, that they are *able to make us wise unto Salvation, through Faith which is in Christ Jesus*. This is their distinguishing, and in a great degree their incommunicable Character; such as admits no Comparison, and transcends all Praise. Let us apply to ourselves the practical Inference arising from this Consideration: *viz.* That in proportion to the Importance of the Object, our Obligation to a suitable Attention and Study takes place; since God hath caused these holy Scriptures to be written for our Learning, we are obliged, in Point of Duty as well as Interest, to make the greatest Improvements in that Knowledge, which he has recommended; *where our Treasure is, there our Heart also should be*; and all our Faculties exerted in that Study, which carries with it its own Reward.

BUT it will be seasonable to consider this Obligation as affecting us not only in general as *Christians*, but also more especially as Members of a *Protestant Church*.

Church. In opposition to the Romanists, we assert the free unlicenced use of the sacred Volumes, as the undoubted Privilege and Birthright of every Christian. *The Word is not far from us*: the Bible is in our Hands; we esteem it a Matter of Right, as it is of Duty, to study the Word of God, to examine into the Grounds of our Religion, *to search the Scriptures whether these Things are so*. By these Means was the Reformation of our Church brought about, and by the same Means will its Purity ever be preserved. It is well known, that in fact as our People began to study their Bibles, and accordingly as Christianity began to be better understood, so in proportion that Scheme of corrupted Religion, authorized by the Church of *Rome*, as it could no longer stand the Test, began to lose its Ground; various Principles and Practices, not warranted by the Word of God, Doctrines, not only unscriptural but antiscryptural, the Inventions of fallible fallacious Men, were confuted by solid Argument, and abolished by public Authority, and a general Reformation took place.

ON the other Hand, in what manner did our Adversaries proceed? These *Children of this World* shewed themselves to be *wise in their Generation*: they were apprehensive of the Danger which threatened their corrupt System: they saw the Necessity of keeping their People in Ignorance for their own Security: these *Scribes and Pharisees*, having held a Con-

sultation, found it expedient to *take away the Key of Knowledge*, and to deny their People the free Use of God's Word; *for every one that doeth Evil hateth the Light, neither cometh he to the Light, lest his Deeds should be reprov'd.* If then we are Protestants upon just Principle, and do not in vain profess a Zeal for our reformed Religion, it behoves us to improve that Study of the holy Scriptures which the Romanists industriously discourage. For certain it is, that Popery hath all along gained, and probably will ever be gaining ground among our People, in proportion to their ignorance of divine Revelation and true Christian Principles, and that general Depravity of Manners which necessarily arises from that Ignorance. The Study of the holy Scriptures, the Knowledge of true Christianity, is the best Preservative against this Mischief: the well-instructed *Christian* can never be a *Papist*. But where there is neither Christian Principle nor Practice learned from holy Writ, Popery or any other corrupt Scheme may take place. And in fact, the Transition from Profaneness and Irreligion to Bigotry and Superstition, has ever been found most easy and natural. The very Notion of a *Reformation* implies a Character of *Purity*; without this the abused Name of Protestant will stand in no stead, but to upbraid the Inconsistency of its Professors. Do we then condemn the Church of *Rome* for denying the free Use of the Scriptures to the People? and do we glory in this our Privilege of a free uninterrupted

rupted Access to the lively Oracles of GOD? Let us press this Reflection home on our Minds, and pursue its practical Influences, and let us beware that our Behaviour does not contradict our Professions. Our Opposition to Popery should be founded in the Knowledge of original Christianity: in vain have we our Bibles in our Hands, if we do not apply our Hearts to study and understand them. Such Ignorance is really a Disgrace to the Protestant Name. In vain do we declaim against the Hardship imposed on the People by arbitrary Power in the Church of *Rome*, while we voluntarily admit that Fault of which we complain; and through Wantonness and wilful Negligence deprive ourselves of those Benefits for which we profess the highest Esteem. How then comes it to pass that we are so apt to neglect the Cultivation of that Branch of Knowledge, which by way of Eminence is *the one Thing needful*? Is there any great *Difficulty* which discourages the Study of the holy Scriptures? This is far from being the Case: what is necessary to be known by all, is plain and obvious to ordinary Capacities. Yea, perhaps that very Reason, which should encourage our Application, produces a quite different Effect, and rather leads us to disregard and postpone the Reading our Bibles, as being a Matter always at hand, lying open and attainable at any Time. In this, as well as other Instances, we are unaccountably led into the Disuse or Abuse of the best Things, by that very Circumstance which should rather

rather teach us their Value. Such proceeding, unaccountable as it may seem, is not uncommon: we every Day see the greatest Blessings of Life grow into Contempt through the very Familiarity of the Enjoyment.

BUT after all, it behoves us to consider that the Disregard or Abuse of Advantages so important, will aggravate our Guilt and Condemnation. We have Reason to fear that our Talents, which we have suffered to lie useless and unemployed, may be taken from us and be given to others, who will make the due Improvements. Are we indeed persuaded of the Perfection of the holy Scriptures, that *they are able to make us wise unto Salvation*? How inexcusable then is the Neglect of this Study, in those especially who affect the Character of Wisdom? *The Queen of Sheba will rise in judgment against this Generation, and condemn it; for she came from the uttermost Parts of the Earth to hear the Wisdom of Solomon: and behold, a greater than Solomon is here.* To what purpose do we boast of our Privilege, and the Means of Knowledge in our Hands, if we neglect to make a proper Use and Application of them? Surely the well-disposed ignorant Romanists will rise in Judgment against such a Generation, and will condemn it; for they desired the Means of Knowledge, and *no Man gave unto them.* Upon the whole, let us consider our Character, as Members of a reformed Church, and shew a Behaviour suitable to
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our Professions: approve ourselves true *Protestants*, by approving ourselves true *Christians*: and upon this Principle apply our Hearts to the Study of that Wisdom which can make us truly wise; *wise unto Salvation, through Faith which is in Christ Jesus.*

AND that this Work may be more effectually carried on, I proceed,

II. To consider that, which in the Example of *Timothy*, comes recommended to our Imitation: the Advantages of an *early Application* to this Study; *From a Child thou hast known the holy Scriptures.*

IT was the Precept of the Wisest among the Sons of Men, *Remember thy Creator in the Days of thy Youth*;—and again, *Train up a Child in the Way that he should go, and when he is old he will not depart from it.* And a wiser than *Solomon* hath declared, that *whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.* From hence we gather, that tender uncorrupted Minds are best disposed for the Reception of Gospel Truths; and that the early Time of Youth, is the most proper Season to instil scriptural Doctrines and Principles of Christianity. Certain it is, that we have no Reason to expect any new Revelation or Miracles for our Conviction: we have no Reason to expect, that this Habit of religious Knowledge will be supernaturally infused, or that we shall be taught of God without the Concurrence of our own

own Endeavours. This is to be acquired, like all other Branches of Learning, by the well-adapted Instruction of the Teacher; *Line upon Line, Precept upon Precept, here a little and there a little.* The common Reason of teaching holds good in this Instance as well as others; and the Application should accordingly be accommodated to the Capacity of the Learner, as well as to the Importance of the Doctrine.

It is withal to be observed, that there are many peculiar Circumstances, which concur in this Case, and seem to qualify and dispose *young* Minds for the more ready and effectual Reception of these Instructions. They are less possessed with Prejudices of any kind, and accordingly are more susceptible of due Impressions:—they are not as yet hardened by habitual Sinfulness, which commonly excludes the Means of Conviction; accordingly they are more easily kept within Bounds, or, if they transgress, more easily reclaimed:—their Hopes and Fears are sooner alarmed, their Passions, under proper Restraint and Direction, may excite a quicker Attention to their Duty, and become the Instruments of Virtue:—they are more free from Troubles, less encumbered with worldly Cares, less affected with those Things which create most Disturbances in civil Life, the Views of Ambition and Avarice, *those Thorns, which springing up in the Minds of elder People, choke the Word, and make it unfruitful:*—they have but few Relations and Connections,

nexions, the Effects of which often interfere and divert the Attention from its proper Object of Study. On the whole, less is required of them than of others; and at the same time more Leisure is allowed them to perform that little which is required. These are advantageous Circumstances, peculiar to their Condition and Situation in Life, which may and ought to be improved by their Directors to the best Purposes.

I KNOW many Exceptions have been made against this Scheme of early Instruction, as being needless and fruitless; and among these, the supposed *Incapacity* of Children for this Purpose hath been suggested, but without sufficient Grounds. For in truth, their intellectual Faculties will be generally found much greater than we are apt to imagine: We often observe in them a surprizing forwardness, and quickness of Apprehension, with regard to what is *vicious*; and why then may they not be directed to *virtuous* Purposes? Why may they not, by a rightly-directed Care, be made susceptible of *religious* Notices? Experience shews the force of Prepossessions: The first Impressions on tender Minds sink deep; the Desire of Knowledge is natural: the very Novelty is a Circumstance which generally recommends any Object; and whatever in any degree becomes pleasing, will more readily engage the Attention, and quicken the Operation of our Faculties in the Pursuit. And therefore

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fore the Christian Teacher should carefully improve the Capacity of the Learner, and not too long delay the Administration of his Instructions, but take the first occasion to instil the most obvious and plain Principles, such as are of the greatest Importance, and yet suited to the Child's Apprehension. Thus, for Example, the Fear and Love of God, — the Doctrine of a present Providence, — Reverence for God's holy Word, — Belief in a Redeemer, — Notions of future Rewards and Punishments: — These, and such like Lessons, intermixed with moral Precepts applicable to the several Circumstances of Life, and enforced by the more obvious Reasons for them, as well as the Authority of the Teacher, like the Seed sown in the *good Ground*, will take deep Root, and flourish, and *bring forth much Fruit*. The beneficial Influence of these Principles will be seen in the whole Course of their Behaviour, in an awful Solicitude and Fear of offending, and an habitual Seriousness, which is the Ground-work and Preservative of all Virtues. This is a Matter of considerable Importance, and calls for the timely Interposition of the Teacher, both by way of Direction and Prevention. For we find by Experience, that inquisitive docile Minds will never lie quite idle and unemployed; they will necessarily be gathering Notices of some kind or other; and therefore there is more than ordinary reason to instil *Christian* Principles betimes, and to sow all the various Seeds of religious
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Knowledge, in order to prevent the Growth of *other* Prejudices, which, like rank Weeds, will of course spring up, and overspread the uncultivated Soil. For indeed, with regard to Children, what are all their first Knowledges but so many Prejudices? and how, in the Nature of Things, can it be otherwise? The Assertion of the Teacher hath with them the Force of Argument; and a sufficient one it is, since it is all that can be had.

BUT consider farther, what is the necessary Tendency of the Objections against our Scheme? If Instruction in All moral and christian Principles must be withheld for fear of filling the Minds of Children with *Prejudices*, it is easy to perceive what would be the unavoidable Consequence; their Minds would be confirmed in the Ignorance of all that is good, by not admitting the ordinary Means of Knowledge; and, since according to the common and necessary Workings of human Nature, some Prepossessions of a *contrary* kind will certainly take place; they who would exclude the former, do virtually admit the latter, and in the Event become Patrons of Immorality and Irreligion. Now, if they would avoid this Imputation, they should also disclaim the Principle, which they see attended with such Consequences. Upon a strict Examination of the Case, it will be found that Objections of this kind prove too much, they virtually destroy themselves: for they equally

affect Instruction in *every* Branch of Knowledge, as well as that of *Christianity*; and upon this Supposition, every School of Learning ought to be discouraged, as well as our *Charity Schools*.

BUT they would do well, if, instead of raising Objections on vain precarious Theories, they would consider what the Will of GOD plainly appears to be in this Case, from the Frame of human Nature, and the Necessities of human Society: An impartial Consideration of these Things, would shew them that the Scripture doth well in requiring, and indeed could not be of divine Original without requiring, early Instruction in Piety. After this Conviction, they would see there, with Approbation and Pleasure, that throughout every Age of the World GOD's Providence hath all along been remarkably interested in preserving by this Method the Sense of true Religion and Virtue. To this end the *Patriarchs* were raised up, Men famous in their Generation, Heralds of his Commands, and Preachers of Righteousness. And in particular, it appears that the Preservation of Family Religion was one principal Object of their Care.

IN the Character of *Abraham* we see the Duty and Reward of Paternal Zeal in the religious Education of his Family. His singular good Behaviour in this, as well as other respects, recommended him to the divine Favour, and obtained this extraordinary Testimony

timony of Approbation: *For I know him, saith the LORD, that he will command his Children, and Household after him, and they shall keep the Way of the LORD, to do Justice and Judgment: that the LORD may bring upon Abraham, that which he hath spoken of him.*

BUT further, when GOD constituted the Government of the *Israelites* under *Moses*, among other Commands, he gave a particular Charge to every Parent, and every Head of a Family, obliging them to a punctual Observance of his Statutes and Ordinances, not merely in their own *personal* Capacity; but he also commanded them, by diligent and repeated Instructions, to communicate the Knowledge of them to their *Children*; to the end that the Sense of Religion, thus continually refreshed, might be perpetuated in their Families. *These Words*, saith the LORD, *which I command thee this Day, shall be in thy Heart*: So as to influence not only thy own personal Behaviour, but also, that the Impression of such Principles may be communicated to thy Family: And accordingly it follows; *Thou shalt teach them diligently unto thy Children: and thou shalt talk of them when thou sittest in thy House, and when thou liest down, and when thou risest up; and thou shalt bind them for a Sign upon thy Hand; and they shall be as Frontlets between thine Eyes; and thou shalt write them on the Posts of thy House, and on thy Gates.*

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Now with what View were these particular Injunctions given? and what was the general Purport of these Instructions? It was plainly this: That God's revealed Will should be carefully preserved, and transmitted down to Posterity: That Children in their Infancy might in a literal Sense have the Law of God before their Eyes; that Law which was to be made the chief Object of their Study; and that the whole Family should perpetually be reminded of their Duty, while the most familiar Objects of their Sight convey'd to them some moral Lesson, some Instruction of Piety. And we find withal a special Reward subjoined to the Exercise of this Family Religion: *That your Days may be multiplied, and the Days of your Children, in the Land which the Lord sware unto your Fathers to give them, as the Days of Heaven upon Earth.*

AGREEABLY to this, the *Psalmist* also, setting forth the History of God's Providence with regard to the *Jewish Church and Nation*, speaks thus, and inculcates the same Direction: *He made a Covenant with Jacob, and gave Israel a Law, which he commanded our Forefathers to teach their Children; that their Posterity might know it, and the Children which were yet unborn: To the Intent that, when they came up, they might shew their Children the same, that they might trust in God, and not forget the Works of God, but keep his Commandments.*

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THUS from Reason and Scripture united, we collect with Certainty what all along has been the *Will* of GOD in this respect, and the uniform Design of his Providence. — The Application of the Duty to our own Case is obvious and pertinent. GOD hath made a Covenant also with us *Christians*, who are in a more eminent Sense his chosen People: By Baptism admitted into a better Covenant, and made Heirs of better Promises. He hath also given us a Law, a more perfect Rule of Faith and Manners; and certainly in this Instance GOD requires as much of us under the Gospel Dispensation, as he did of the *Jews* under the Legal: Yea rather, where he hath vouchsafed to make a more complete and ample Revelation of his Will, he justly there expects a proportionate degree of Improvement in Knowledge and Virtue. Our Obligations to Duty rise in proportion to the superior Advantages which we enjoy; and accordingly, as to us *much more is given*, so also of us *much more will be required*.

BUT at the same time it is to be considered, that, as we are under the strongest Obligations to the Duty, so also we are sufficiently encouraged to the Performance: Verily we have our Reward even in the *temporal* Advantages, which attend this Scheme of Christian Education. GOD's Providence hath so ordered Things, that in this, as well as other Instances,
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our Interest should be connected with our Duty, and that this Act of Charity to the Poor, should in its Effects become a public Blessing. For, if the Influence of Christian Principles promotes a more regular Discharge of all social Offices in our respective Stations, and in consequence renders us more useful Members of the Community, it follows, that that Institution, which administers the Means of Instruction in order to this End, ought to be esteemed as instrumental to the public Good.

It will not be improper to illustrate what is here asserted, and to point out the beneficial Influence of Christian Principles, with regard to social Happiness, in a few obvious Instances: — in the Loyalty of Subjects to their Governors, — the Dutifulness of Children to their Parents, — the Fidelity of Servants to their Masters. *He that feareth God, will also honour the King:* The good Christian will also be a good Subject, *not only for Wrath, but also for Conscience-sake.* — Religious Children will chearfully obey *their Parents in all things; not only because this is right in itself, but also well-pleasing to the LORD.* — Religious Servants will be faithful to their Masters, not merely performing *Eye-service, as Men-pleasers; but fearing God, and as Servants of Christ, doing the Will of God from the Heart.* And as their Labour and Care will be more abundant than that of others, so likewise a peculiar Blessing will accompany it. Thus
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the LORD was with Joseph in all that he did, and made him to prosper; and the LORD blessed the Egyptian's House for Joseph's sake.

MANY more Instances of this kind might be produced; and the Reflection might be extended to every relation in social Life. So that upon the whole we may fairly conclude, that Christianity (as we could prove more at large) being a System best calculated for the civil Interests of Mankind, every regular Scheme of Instruction, by which such Principles are communicated, stands justly intitled to public Favour and Encouragement: and in consequence, the Governors and Directors of our Charity Schools ought to be *highly esteemed for their Work-sake*, as the best Friends to the Community, and Benefactors to the Public.

THIS brings me, in the *last* Place, to the practical Application of my Doctrine: And of this you have before your Eyes a more significant Representation than the Words of any Preacher can give, in this public Anniversary Appearance, this general Assembly of CHARITY SCHOOLS; *Children brought up in the Nurture and Admonition of the LORD.* — A Spectacle so singular, of so many Thousand Children in such decent Array, and regularity of Behaviour, with one Heart and Mouth praising GOD in the Beauty of Holiness; how forcibly does it at once convince

vince our Understandings and engage our Affections! The Eye and Ear filled with Admiration and Delight, our Hearts dilated and enlarged, and our Imagination put on the stretch, and carried on to distant joyful Prospects; and, what is peculiar to this Entertainment of our Sensations, we feel the Pleasure of it continually improved by Reflection, by Reflection on the Benefits which in various shapes redound from this Institution; first, to the *Parents* of these poor Children, who, while they are relieved from a Burden and Expence which they cannot support, have the Comfort of seeing them educated and instructed in a better manner, beyond their Abilities or Hopes: Secondly, to the *Children* themselves, who are thus rescued from the Distress of Poverty, the Disgrace of Ignorance, and the Temptations to Wickedness, and now brought up in the Practice of Piety and Habits of Industry: And in consequence of this, lastly, with regard to the *Public*, the Interests of which in every way are best promoted by the Services of such useful Members, acting under the Influence of Christian Principles.

METHINKS the very Aspect of this Assembly, the Appearance of such Innocency, Humility and Decency, might soften the most obdurate Heart into Compassion, might overrule and confute the Prejudices of the most malevolent; and to every ingenuous Mind plead with irresistible Success for further
Support

Support and Encouragement. Every Attempt to discourage this Institution, either by shew of Argument, or Ridicule, betrays the want of all Sense of common Propriety, as well as of Religion. And indeed, it seems utterly unaccountable that in a Christian Country any one should presume to speak contemptuously of *Charity Schools*. Surely every School of *Christian Education*, in its very Notion, conveys the Character of some Dignity and Importance. For, if Christianity is really the greatest Blessing vouchsafed to Mankind, and if our Happiness is contained in the Knowledge of this most gracious Dispensation, what higher Praise can be given of any Institution, than that of being instrumental to this important Purpose, by applying the most proper means in order to this End? And what higher Praise can be given of any Knowledge, than that it is *able to make wise unto Salvation?* And therefore what more laudable Expression of our Benevolence, or, to speak more properly, of Christian Charity, the Love both of God and Man, than that which is shewn in the present Instance? in which at the same time, while we *give Glory to God on high*, we also evidence our *good Will towards Men*, by communicating at once a double Benefit, for the relief of Necessities spiritual, as well as temporal; feeding the hungry Soul *with the Bread of Life which came down from Heaven*. By this Act we more especially approve ourselves true Disciples of Him, who was *anointed to preach the Gos-*

pel to the Poor, by making our Endeavours subservient to this Purpose. This indeed was one singular Circumstance by which the Propagation of Christianity was distinguished, *viz.* that *the Poor had the Gospel preached to them.* This our Saviour mentions among the Evidences given of his being the Messias; and this we may apply to ourselves, as the Mark of his true Disciples: With great Satisfaction we may look upon this Scheme of Piety, as a genuine Expression of our Obedience to his Commands and Imitation of his Example, who on every occasion shewed his good Will towards young Children, rebuking the uncharitableness of his Disciples, who would have denied them Access, and teaching them *not to despise these little Ones, for of such is the Kingdom of God.*

ON the whole; if to clothe the Naked, to give Eyes to the Blind, to instruct the Ignorant, to call poor Children out of a State of Rudeness and Barbarism into Civility of Manners, out of Darkness and Heathenism into the Light and Knowledge of Christianity; to make those useful Members of the Community, who otherwise would become a Reproach and Burden; if these are public Benefits, if there be any sense or praise of Virtue; Charity Schools will always stand intitled to public Favour and Encouragement, and their own Posterity will approve and support that Institution, in the Benefits of which they will feel themselves so much interested.

WE

WE know indeed that *Offences must needs come*; and that Objections may be raised against the best Institutions; and that even *your Good may be evil spoken of*. Christianity itself meets with its Opposers: and, *if they call the Master of the House Beelzebub, how much more those of his Household?* — But it is not my Design or Business to enter into the Confutation of the different Exceptions made by unreasonable Men, either against the Scheme itself, or the manner of conducting it; this Work has been already done by abler Hands. It is sufficient to my present Purpose to observe in general, to the Honour of the *Society for promoting Christian Knowledge*, that hitherto their Labour *bath not been in vain in the Lord*. The very Appearances in this present Solemnity shew the good Effects of their Care, and speak their Praise. Nor must it be omitted, that in other respects also they have verified their public Character in the most extensive and literal Sense, by promoting Christian Knowledge *abroad* as well as at home, by transmitting many thousand Copies of the holy Scriptures, and other good Books, in various Languages, to distant Parts of the World: *Their Sound is gone out into all Lands, and their Words unto the Ends of the Earth*. The Public has felt the Benefit of their kind Offices in various Shapes, and all along from the Time of their Institution, their Progress has been marked out by a Series of Effects suitable to the Dignity of their Character.

Character. Amidst the general Depravity of Manners and the Triumphs of Impiety; this Society was providentially established: and has all along, in proportion to the Extent of its Influence, proved the most effectual Means to restore or preserve the Virtue of the common People in this licentious and degenerate Age. If Wickedness hath abounded among us, the Zeal and Charity of many pious Persons hath also abounded, and hath been productive of many good Effects, where the Eloquence of the Preacher, and the Power of the Magistrate could not avail. This very Provision of Charity Schools has proved the means of bringing many unto Righteousness out of a State of Ignorance and Immorality: and accordingly, in proportion as this Work of Piety through the public Encouragement becomes more extensive, we cannot help anticipating the Benefits of such Instruction and Discipline, and comforting ourselves with the hopeful Prospect of a more virtuous Posterity.

By way of farther Motive to the Encouragement of this Charity, it might be remarked, that there are Reasons of *Civil Policy*, as well as *Religion*, sufficient to induce Persons of all Denominations, who profess themselves Friends to the public Welfare, to concur in this Point. Those who are sincere Christians, stand in need of no Arguments to persuade them to the Knowledge and Practice of those Principles which
they

they have all along made the Rule of their own Conduct. And with regard to others, with regard to immoral and unchristian Men, we might venture to appeal to their Reflections and Feelings in this Case. Are they not sensible of the mischievous Effects both public and private, of Vices, which the Influence of religious Principles would have prevented? Do they not feel reason to wish for the Interposition of some better Direction and Restraint?—To wish that their Children might be brought up in the Fear of the LORD, that they might be made more orderly and serviceable Members of the Community?

IN our Addresses to the wealthy, luxurious and vicious Part of the World, it can never be unseasonable to remind them of the Opportunities they have of doing Good, by the proper Application of their Superfluities, not only by relieving the Beggar, but also by preventing the very Occasion and Disgrace of Beggary. More especially in the present Instance an Opportunity is thrown in the way of the very worst of them, by which, though they cannot without Amendment of their Lives gain Admittance into Heaven, they might on Earth make Friends of the *Mammon of Unrighteousness*, and by the Praise of a small well-placed Liberality, in some measure cover the Shame of their ill-gotten Wealth and criminal Profusions. This seems the fairest Method by which, if they *will* continue such as they are, they might yet make

make some Amends to Mankind for their personal Faults, by thus becoming instrumental to promote Virtue in others, and making some provision for the Piety of future Generations.—And may this Charity avail, as far as it can, *to cover the Multitude of Sins!* but in the mean time it behoves us all to remember, that *without universal Holiness no Man shall see the Lord.*

FURTHER yet, the Encouragement of these Charity Schools comes more especially recommended to us as Members of a *Reformed Church*. Every one, who professeth a Zeal for the Protestant Religion, in that very Profession feels an additional Reason for his Zeal in *this Cause*. For, if the Knowledge of true Christianity is the best Preservative against Popery, and, if these Schools are Seminaries of Christian Principles and Virtue, it follows that they merit and claim all Protection and Favour, considered as Means in order to the important Ends, of maintaining the Purity of the Gospel, and Liberty Civil and Religious. Certain it is, that the farther our common People are removed from Ignorance, the farther in proportion are they removed from the Errors of that Religion, which is founded in Ignorance. *From a Child to know the holy Scriptures*, this is the Happiness of a Protestant, this our truest Wisdom, the surest Support and Security of our common Faith.

THEREFORE,

THEREFORE, lastly, with regard to Those, who are concerned in this *Labour of Love*, the Supporters and Directors of Charity-Schools, nothing remains but that, together with the Praise of their Virtue, I subjoin an Exhortation to Perseverance, that they be *not weary in Well-doing, but always abounding in the Work of the Lord*; being persuaded that GOD favourably alloweth this charitable Work of theirs, in bringing Children to an early Acquaintance with his holy Word. Let them look up to the Father of the Faithful; in his Example they have a Rule for their Direction, and in his Reward a Motive for their Encouragement. *As the Lord brought upon Abraham that which he had spoken concerning him*, so also in an ordinary way will the Blessing of GOD attend their Patriarchal Care exerted in the like Cause, in commanding these their Children, as well as their own Households, *to keep the Way of the Lord, to do Justice and Judgment.*

To conclude: May the good Purposes of this laudable Institution never be disappointed! and, whether *Paul planteth, or Apollos watereth*, may GOD give the Increase of Christian Knowledge and Virtue: that the Children educated in these Schools may shew forth in their Lives the Influence of Christian Principles, *growing in Wisdom as well as Stature, and in Favour with God and Man.*

E

“ AND,

“ AND, blessed LORD, who hast caused all holy
“ Scriptures to be written for our Learning; Grant
“ that we may in such wise hear them, read, mark,
“ learn, and inwardly digest them, that by Patience
“ and Comfort of thy holy Word, we may embrace
“ and ever hold fast the blessed Hope of everlasting
“ Life, which Thou hast given us in our Saviour
“ JESUS CHRIST. *Amen.*”

F I N I S.

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A N
A C C O U N T
O F T H E
S O C I E T Y

F O R P R O M O T I N G

Christian Knowledge.



L O N D O N :

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY,
in *Bartbolomew-Close*; and Sold by B. DOD, BOOKSELLER,
at the *Bible and Key* in *Ave-Mary Lane*.

M D C C L I X.

ACCOUNT

SOCIETY

FOR PROMOTING

CHRISTIAN KNOWLEDGE



LONDON

Printed by J. Gutteridge, Printer to the Society,
at the British Museum, and sold by R. Dobson, Bookseller,
in Strand, near the British Museum.

MDCCCIX



A N

A C C O U N T

O F T H E

S O C I E T Y *for* P R O M O T I N G

C H R I S T I A N K N O W L E D G E.

THE *Society for Promoting Christian Knowledge* have for many Years been engaged in carrying on such Designs as they judged might promote the Interests of true Religion, and the Honour of Almighty GOD, by whose Blessing this good Work has been continually prospering in their Hands; but finding that such their Designs were not so generally known as they could wish, and consequently not so much encouraged as it is presumed they would be, when further known; they thereupon resolved not only to publish an Account of them, but also to communicate to the World, from year to year, their Proceedings, and the State of their Affairs in like manner.

T H I S

THIS SOCIETY consists partly of SUBSCRIBING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended in the *Form* N^o I. in the *Appendix*. Of the former you have a complete List under the same Number in the *Appendix*. They subscribe such Annual Sums as every one thinks proper, towards supporting the Expences of the Society: and have their regular Meetings, in which all Business relating thereunto is transacted. And as most of these, when this Society was first formed, did live in or near *London*, they were then called RESIDING Members. The latter, are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious, as well as useful Books, as shall be approved of, and recommended by the Society: and to remit any occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress.

Anno 1698. — It was about the latter End of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*: and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion

The Original
of the Society.

clusion of the Year 1701; when, at their Instance, 1701.

a **Charter** was obtained from King WILLIAM III. whereby all the then Subscribing Members of this Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the *Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England*; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

Of the Incorporated Society for Propagation of the Gospel in Foreign Parts.

BUT their **Charter** being limited to *Foreign Parts*, and the Business of that Corporation being hitherto confin'd to the *British Plantations in America*; most of the Original Members of our *Voluntary Society*, still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from this *Corporation*, and known by the Name of the **Society for Promoting Christian Knowledge**.

The Incorporated Society being limited to the British Plantations, the Original Members continue as a Voluntary Society.

THEIR principal Methods were the same as they had been before. The FIRST was, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom: and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members as have been concern'd in the Support and Management thereof) to recommend at all Times, that, together with Religious and Useful Instruction, Care should be taken, and all proper Means used, to inure the Children of the Poor to Industry and Labour, so that they may become

Charity-Schools erected.

become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry, Navigation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses. But what Care they have taken, and what they have done in these Particulars, will appear from N^o II. in the *Appendix*.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts: and accordingly they have, by the Assistance of their Members, dispersed several Hundred Thousands of them, in such Manner as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix*, N^o III.) are to be had by *their own Members* on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the *Society* defraying the Expence of the other Half, as also that of Binding, in the former Article, out of their own Fund.

THESE are the General Designs of this Society: and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well disposed Persons, to raise a Fund sufficient to carry them on successfully from year to year at a very considerable
Expence:

Expence : and they still trust to the Blessing of GOD, and the Zeal of their Members, that such good Works shall never fail to flourish and abound for lack of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the Society undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of Denmark at Tranquebar in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with Money, a Printing Press, Paper, and other Necessaries, (as they were enabled) till the Year 1728 ; when, upon a Proposal made by the Reverend Mr Schultze, one of the Danish Missionaries, to remove to Fort St George, and there begin a new Mission, for the Conversion of the Heathen at Madras, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD ; which Expence has been since greatly increased by an Addition of Missionaries, as well as the Enlargement of the Mission to Cudulore near Fort St David, another English Settlement. However, the Society cheerfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully blessed this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply all their Wants ; such a Spirit, as shews itself in Mr Professor Francke, of Hall in Saxony, whose Remittances towards carrying on so pious and glorious a Design, have been large and constant. But the present State of this Mission may be

1710.

Protestant
Mission to
East-India, at
Tranquebar.

At Madras.

At Cudulore.

F

seen

seen in the *Appendix* N^o IV. together with an Account of the Benefactions received, at the End of N^o V.

1720.

New Testaments, Psalters, Catechism, and Abridgment of the History of the Bible, printed in Arabick.

IN the Year 1720, the Society extended their Regard to the *Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt*. To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament and Psalter, in Arabick*: and were enabled, by the Blessing of God, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; at so large an Expence as the Sum of 2976 l. 1 s. 6 ¹/₂ d. to which His late Majesty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5850 *Psalters*, 4198 *New Testaments*, and 2188 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

1725.

Work-Houses recommended

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up *WORK-HOUSES*; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such *Work-Houses* to be published; which was reprinted with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend and forward, throughout the Kingdom, the Execution of the same Scheme, wherein

wherein a particular Regard ought always to be had to such an Education of poor Children, as may, (by bringing them up in the Faith, Knowledge, and Obedience of the Gospel) prove, through the Grace of God, the most effectual Means to make them good Men, and useful to their Country, as well as truly happy in the Life that now is, and in that which is to come.

IN the Beginning of the Year 1732, the Society, 1732.

when they heard the melancholly Account of the Sufferings of the Protestants in *Saltzburg*, (having first obtained His Majesty's Leave) resolved upon doing all that lay in their Power to raise Collections *Saltzburg Exiles relieved.*

for their persecuted Brethren. To this End, in June the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commissary of the first Transport of Saltzburgers to Georgia; and of the Ministers that accompanied them thither, 1733.* These Accounts being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through God's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to *Germany*) have been enabled to send over to the English Colony in *Georgia* in the Years 1733, 1734, 1735, and 1741, Four Transports, consisting of more than two Hundred Protestant Emigrants, chiefly *Saltzburgers*; who, with two Missionaries and a Schoolmaster, are settled by themselves at *Ebenezer*: and there live in a

contented, comfortable, and hopeful Way, upon such Lands as have been assigned to them by the Trustees for Establishing the said Colony.

THE great Expence of these Transports, and the many extraordinary Charges that were necessary for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster. But the lowering of public Interest so affects the *Society*, that they know not how to make good this *Annual Salary*, without recommending again the *Saltzburg-Colony* in *Georgia*, both to the Consideration of the Government, and to the liberal Contributions of such private Persons, as have Ability, and wish well to it. What has been done on this Account may be seen *gratis* by any one who will give himself the trouble of calling on their Secretary, and inspecting their Books of Receipts and Payments, at their House in *Hatton Garden*, *LONDON*; of which, Two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that *GOD* would eternally reward so great and seasonable an Instance of Christian Beneficence, as was then ministered to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

IN

IN the Year 1743, the Society undertook a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer*, and *Psalms* in *Metre*: and finished it in 1748, by an Impression of *Fifteen Thousand* Copies, which they have since dispersed in the most prudent, useful and extensive Manner they could. But such is the Zeal, and Thirst of good Christians throughout *Wales*, for having the *Holy Scriptures* in that Language, wherein alone they can possibly read them; that this Impression (large as it was) fell exceedingly short of the universal Demand that was made for it. For which Reason, the Society, from a compassionate and Christian Regard to their Wants, put into the Press another Edition of the *Bible*, consisting of the same Number of Copies; as likewise of *Five Thousand New Testaments*, and as many *Common Prayer Books* in the same Language. This second Edition also was, by the Blessing of God, happily finished, and is distributing with such Success, that the Society see more and more Reason for keeping it still in their View to provide such a FUND as will enable them at all Times hereafter to furnish the poor Inhabitants of that Country, with the Blessing of the *Holy Scriptures* in their own Language, at an easier Expence than those of *England* enjoy it; a Blessing that seems to them the strongest human Barrier against the Attacks of *Infidelity*, *Popery*, or *Enthusiasm*. The Society therefore have it at Heart, and will be ready to forward a third Impression so soon as it shall appear necessary: and they be enabled to undertake it. In the mean Time, they doubt not but the same good Spirit and gracious Providence of God, which hath so greatly prospered them in this their *Christian* and *Protestant* Undertaking, will not fail to raise up Benefactors to supply whatever Money shall be wanting

1743.

Proposal for
Printing the
Bible, &c. in
the *Welch*
Language.

wanting to perfect it. As to the Care the Society have taken in distributing the Impressions already made, it will appear by a Letter to their Members in *Wales*, in the *Appendix* N^o VI. — And as to the Fund they have in view to provide for a perpetuating of this Charity, their Committee for Receipts and Payments are preparing, as fast as they can, a particular Account of all Subscriptions, Benefactions, Receipts and Disbursements towards it from the Beginning; which Account, when finished, will be laid before such a Committee as shall be then appointed to audit it. The whole State whereof will be afterwards communicated to their Members, and the Public, in such Manner as shall be thought most adviseable.

BUT before concluding this *general* Account, it may not be improper to mention three very considerable and standing Benefactions to this Society.

Mrs Palmer's
Legacy of
4000*l.* in
1728.

1. THE first is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of
Mr *Edwin*
Belke, a Gentleman of
Kent.

2. THE second is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceased; who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as also of distributing religious and good Books, has (in order to make the best and most lasting Provision he could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the *Society for Promoting Christian Knowledge*, their Heirs and Assigns for ever, and has likewise transferred to the same

same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing *Bibles, New Testaments*, and other Religious Books, under the Inspection of the Society.

THE same Gentleman did also in the Year 1737 execute another Deed to the Five Members above-mentioned, for conveying to them, their Heirs and Assigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the *East-Indies*, or other Parts of the World; which *Annuity Stock* is also to be vested, as soon as may be, in a Purchase of *Freehold* Land, the better to perpetuate the Trust. Both which Settlements were confirmed by his Will.

3. THE last is a Legacy of the Reverend Doctor Rev. Dr Carter's Legacy. *Carter* deceased, late Vice-Provost of *Eaton*, whose Executors (besides the Payment of 436*l.* 3*s.* 9½*d.* in Money) have also transferred to the Society 295*l.* 5*s.* 11*d.* in New South Sea Annuities, and 110*l.* in Bank Stock. The former of these Articles has been since made up 300*l.* and the latter 200*l.* for a Fund to answer, by the Annual Interest thereof, the Uses directed by the Testator's Will, particularly that of printing or publishing in the *Eastern* Language, *Bibles, Old and New Testaments*, or what Part thereof the Society shall judge proper.

THESE are the *general* Designs wherein the Society are at present engaged; the *particular* State whereof will be published every Year: and what it now is, may be seen in the *Appendix*, N° V.

The

The TREASURERS of *this* SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rockester*, and Rector of *St Mary Lambeth*, is Treasurer for all Benefactions to the Designs of the Society in general : and to the *Arabick* Impressions of the *New Testament* and *Psalter*.

HENRY HOARE Esq; in *Fleetstreet*, is Treasurer to the *Protestant Mission* in the *East-Indies*.

FRANCIS GOSLING Esq; and Alderman, Banker in *Fleetstreet*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

The Rev. Mr THOMAS BROUGHTON is Secretary to the Society.

Letters may be directed to the Rev. Mr Broughton, at the Society's House in Hatton Garden, Holborn.

WHEREAS the necessary Affairs of the Society do often call both their *Secretary* and *Messenger* abroad, it is hereby desired of all Members, or their Friends, who have any Business with them, that they would come, or send to the Society's House in *Hatton Garden, Holborn*, between the Hours of *nine* in the Morning and *two* in the Afternoon, where Attendance will be given every Day, excepting *Saturday*.

N. B. *Tuesday* is the only Day whereon (according to the Standing Orders of the Society) their Committee meet to give Directions for answering the Letters received, and for sending any Packet that shall be desired.

APPENDIX.



APPENDIX.

N^o I.

The Form of recommending MEMBERS, according to the Standing Orders of the SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the **Society for Promoting Christian Knowledge**; and do verily believe that He is well affected to His Majesty King **G E O R G E**, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

G

A

A

LIST

OF THE

SUBSCRIBING MEMBERS

OF THE

SOCIETY *for promoting Christian Knowledge.*

Time of
Admission.

A.

1748. **R**ight Reverend Robert Lord Bishop of St *Asaph*.
 1744. *Francis Ayscough* D. D.
 { *William Ayerst* D. D. Prebendary of *Canterbury*.
 1749. { Rev. Mr *Albinus*, one of His Majesty's German
 Chaplains.
 1755. Rev. Mr. *Thomas Adam*, Rector of *Wintringham*,
 Lincolnshire.
 1756. Rev. Mr *Anderson*, Rector of *Lea*, *Lincolnshire*.
 1759. *Ralph Allen* Esq; at *Prior Park* near *Bath*.

B.

1758. **R**ight Reverend *Philip* Lord Bishop of *Bristol*.
 1723. *Thomas Blencowe* Esq; of the *Middle Temple*.
 1726. *Peniston Booth* D.D. Dean of *Windsor*.

Calverley

Time of
Admission.

[17]

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1729. *Calverley Bewicke Esq; Clapham, Surry.*
1731. *Edward Beacon M. A. Rector of Calbourne in the
Isle of Wight.*
1732. *Rev. Mr Henry Allard Butjenter, one of His Ma-
jesty's German Chaplains.*
1735. *John Burton D.D. Head Master of Winchester School.*
1738. *Sir William Browne M. D. Queens-Square, London.*
1740. *John Barton M.A. Rector of Great Brickhill, Bucks.*
 Rev. Mr Daniel Beaufort.
1741. { *Philip Bearcroft D. D. Master of Charter-House,
and Chaplain in Ordinary to His Majesty.*
 *John Berriman M. A. Rector of St Alban, Wood-
street.*
1743. { *William Best D. D. Vicar of St Lawrence Jewry.*
 Buckland Nutcombe Bluett Esq; of Nutcombe, Devon.
 Rev. Mr Jacob Bourdillon, Spital-Fields.
 Rev. Mr Bates of Horncastle, Lincolnshire.
1744. { *Anselm Bayly LL. B. of the King's Chapel.*
 *Rev. Mr Gustavus Broughton, at Newark upon Trent,
Nottinghamshire.*
1745. { *Rev. Mr John Boswell, Vicar of Taunton, Somersetshire.*
 James Best Esq; at Chatham, Kent.
1747. { *Rev. Mr Martin Baylie, Rector of Wrentham, Suffolk.*
1748. *Claude Bosanquet, Esq; Merchant in London.*
 *Rev. Mr Backhouse, Vicar of Newbold Pacey, War-
wickshire.*
1749. { *Henry Burrough M. A. Vicar of Wisbech, in the Isle
of Ely.*
 Philip Barton LL.D. Canon of Christ-Church, Oxon.
 *John Butler, LL. D. Minister of Great Yarmouth,
Norfolk, and Chaplain to Her Royal Highness the
Princess Dowager of Wales.*
1750. { *Mr Ebenezer Blackwell, Banker in Lombard-street*
 Sir John Barnard, Knight, Clapham, Surry.

- Rev. Mr Browne, of Alford, Lincolnshire.
 Rev. Mr Gregory Bridgman, Vicar of Pownstock,
 Cornwall.
1752. } Rev. Mr John Blyth, of Coleshill, Warwickshire.
 Thomas Byfeld Esq;
 Rev. Mr Bridges, Rector of Orlingbury, Northamp-
 tonshire.
1753. } Rev. Mr Samuel Baker, Rector of Kirby-Cane, Nor-
 folk.
 Nicholas Brady LL.B. Rector of Tooting in Surry.
 Edward Ballard D.D. Vicar of Old Windsor, Berks.
 Rev. Mr Broade, Rector of Benefield, Northampton-
 shire.
1754. } William Brent, M. A. Vicar of Charles Church in
 Plymouth.
 Rev. Mr George Berkeley, Vicar of Bray, Berks.
 Rev. Mr Samuel Beuzeville, Bethnal Green.
1755. } Mr Bercher Baril, Merchant in London.
 Bertie Burgh Esq; of London.
1756. } Rev. Mr Wilson Bewicke, Fellow of Oriel College,
 Oxon.
 Richard Barnard Esq; of St Martin in the Fields.
 Edward Bentham, D.D. Canon of Christ Church,
 Oxon.
1757. } John Buxton, M. A. Rector of Carleton Rode and
 Bunwell, Norfolk.
1758. } Mr Benjamin Bewicke of Clapham, Surry.
 Thomas Burton, D.D. Archdeacon of St David's.
1759. } John Burton, D.D. Fellow of Eton College.
1760. } Daniel Burton D.D. Chancellor of the Diocese of Oxford

C.

1734. } THE Most Reverend Thomas Lord Archbishop
 of Canterbury.
1753. } Right Rev. Edmund Lord Bishop of Chester.

Richard

1724. Richard Cobbe M. A. at *Whitchurch, Dorsetshire.*
1735. Thomas Carew of *Crowcombe, Somersetshire, Esq;*
1738. { Henry-Reginald Courtenay Esq; *Upper Grosvenor-street.*
Peregrine Courtenay Esq;
1740. Rev. Mr Chamberlayne, Rector of *Great Cressingham, Norfolk.*
1741. John Chapman D. D. Archdeacon of *Sudbury.*
1742. { Allen Cowper M. A. Rector of *Warbois, Huntingdonsh.*
Charles Walter Congreve, M. A. Archdeacon of *Armagh.*
1744. John Castelman M. A. Prebendary of *Bristol.*
1745. { Edward Cobden D. D. Archdeacon of *London.*
Henry Crossman, M. A. Rector of *Little Bromley, Essex.*
1748. William Chilcott D. D. Minister of *Brentford Butts, Middlesex.*
1749. Robert Cooke M. A. Vicar of *Boxted, Essex.*
1750. John Carlyon LL. B. of *St Austle, Cornwall.*
1751. Sparke Canham, M. A. Chaplain to the Right Hon. the Earl of *Plymouth.*
1752. { Alexander Courthope Esq; of *Horsemanden, Kent.*
Dr Colwell, Physician at *Bodmin, Cornwall.*
William Cole, B. D. Rector of *Alburgh, Norfolk.*
Joseph Crewe D. D. Rector of *Muxon, Staffordshire.*
Thomas Crozier Esq; Merchant in *London.*
1753. { Rev. Mr Thomas Chamberlayne, Rector of *Charlton, Kent.*
Rev. Dr Chapman, Master of *Magdalen College, Cambridge.*
1754. { Samuel Clarke, M. A. Rector of *East Dearham, Norfolk.*
Rev. Mr John Carr, Rector of *Hemingby, Lincolnsh.*
Rev. Mr Thomas Collins, Vicar of *Knareborough, Yorkshire.*
1755. { Rev. Mr Coker, Rector of *Deynton, Gloucestershire.*
Rev. Mr Richard Congreve, of *Leacroft, Staffordsh.*
1756. { John Carew Esq; of *Westminster.*
Thomas Cornthwaite M. A. Vicar of *Hackney, Middlesex.*

Joseph

1757. { *Joseph Cutbbert*, M.A. Rector of *Bulvan*, *Essex*.
Rev. Mr *Richard Canning*, Minister of *St Lawrence*
in *Ipswich*, *Suffolk*.
1758. { Colonel *William Congreve* of *Salop*.
Rev. Mr *Tho. Clarke*, Rector of *Ickenham*, *Middlesex*.
Rev. Mr *Richard Conyers* Vicar of *Helmsley*, *Yorkshire*.
1756. **R**ight Honourable *William* Earl of *Dartmouth*.
1744. Right Reverend *Richard* Lord Bishop of
Durham.
1752. Right Rev. *Anthony* Lord Bp of *St David's*.
1724. *John Denne* D.D. Archdeacon of *Rochester*.
1739. *Christopher Dawson* Esq; *Bolton*, *Yorkshire*.
1745. { Rev. Mr *De Chair*.
Hon. *Wriothlesley Digby*, Esq; LL.D.
1746. { *John Doughty* M.A. Minister of *St James*, *Clerkenwell*.
Mr *Peter Dobrée*, *Guernsey*.
1747. *William Deane* M. A. Rector of *Woolhampton*, *Berks*.
1748. Rev. Mr *Drake*, Vicar of *Swinderby*, *Lincolnshire*.
1750. *John Dalton* D. D. Prebendary of *Worcester*.
1752. *William Dodwell* D.D. Canon Residentiary of *Sarum*.
1753. *Jeremiab Dixon* Esq; of *Leeds*, *Yorkshire*.
Rev. Mr *Thomas Dawson*, President of *William and*
Mary College in *Virginia*.
Mr *William Daw*, of the *Inner Temple*.
1754. { *Richard Dixon*, M. A. *Westminster*.
Rev. *Thomas Drake*, LL.D. Rector of *Agmondesham*,
Bucks.
1755. { *John Denne*, M.A. Minister of *Maidstone*, *Kent*.
Mr *Abraham Delamar*, of *Spital-Fields*.
William Dodd, M. A. Lecturer of *Westham* and
St Olave, *Hart-street*.
1758. { Reverend Mr *Edward Darell*, Rector of *Uppingham*,
Rutlandshire.
George *Dixon*, D.D. Fellow of *Queen's College*, *Oxon*.

E.

1703. *V*igerus Edwards Esq; London.
 1742. *S*loane Elsmere D.D. Rector of *Chelsea*.
 1744. *H*enry Evans M. A. of the King's Chapel.
 1752. *M*r Joseph Ellis of Ebly, Gloucestershire.
 1754. { *S*ir John Evelyn, Bart. at *Wotton*, *Surry*.
 *R*ev. Mr *Jukes Egerton*, Vicar of *Plumstead* in *Kent*.
 1755. *R*ev. Mr *John Eyre*, *Epsom*.
 1756. { *R*ev. Mr *Robert Edwards*, Rector of *Machynlleth*,
 Montgomeryshire.
 1758. *S*amuel D'Elbouef Edwards, M. A. Rector of *Main-*
 ston, *Salop*.
 1759. *R*ev. Mr *Walter Elford* Rector of *Milton Dameral*,
 Devon.

F.

1744. *J*OHN Ferrett Esq; *Westminster*.
 1745. *R*obert Foley, D.D. Rector of *Kingham*, *Oxford-*
 shire.
 1750. *J*ohn Foote, M. A. Rector of *Toxall*, *Staffordshire*.
 1752. *G*eorge Fothergill D.D. Principal of *Edmund Hall*,
 Oxon.
 1753. *T*homas Fiske, M. A. Rector of *Bromley*, *Essex*.
 1754. { *W*illiam Freind, D.D. Canon of *Christ-Church*,
 Oxford, and Chaplain in Ordinary to His Majesty.
 *M*r Samuel Fullagar, of *Maidstone*, *Kent*.
 1755. *R*ev. Mr *Thomas Falkner*, Rector of *Well*, *Lincolnsh*.
 1757. { *R*ev. Mr *John Fulham*, Canon of *Windsor*.
 *T*homas Fownes, M. A. Vicar of *Brixham*, *Devon*.
 *R*obert Pool Finch, M. A. Chaplain of *Guy's Hospital*.

G.

1727. *S*IR John Gonson Knt.
 1742. *R*ev. Mr *Thomas Gibson*, Vicar of *Dover-court*,
 Essex.

Francis

Time of
Admission.

[22]

To print
Solihull A

1743. Francis Gosling Esq; and Alderman of London.
1747. Charles Gray Esq; Colchester, Essex.
1749. Edmund Gibson M.A. Precentor of St Paul's, London.
1750. Mr Robert Gosling, Banker, London.
Rev. Thomas Grimwood, M. A. Master of the Public
Grammar School at Dedham in Essex.
1752. Thomas Godfrey, Esq; London.
Peter Godfrey, Esq; ditto.
Edmund Godfrey, Esq; ditto.
Joseph Godfrey, Esq; ditto.
1754. Rev. Mr John Gooch, Prebendary of Ely.
John Green, D. D. Master of Corpus Christi College,
Cambridge, and Dean of Lincoln.
1755. Henry Goodall, D. D. Archdeacon of Suffolk, and
Prebendary of Norwich.
1757. Rev. Mr Samuel Glasse, Student of Christ Church, Oxon.
1757. Peter Stephen Goddard, M. A. Rector of Farnham
All Saints with Westley, Suffolk.
1759. Robert Griffin Esq; Little Chelsea.

H.

1759. Right Honourable and Right Reverend James
Lord Bishop of Hereford.
1730. Rev. Mr John Holcombe Rector of Tenby, Pembroke-sh.
Thomas Hunt D. D. Hebrew Professor, and Canon
of Christ-Church, Oxon.
1734. Jeffrey Hetherington Esq; London.
1736. Joseph Hudson Esq; Major General, Westminster.
1744. Eden Howard M. A. Rector of Rendlesham, Suffolk.
1745. Sampson Harris M. A. Vicar of Stonehouse, Gloucester-
shire.
1747. Thomas Hartley M. A. Rector of Winwick, Nor-
thamptonshire.
Rev. Mr John Haddon of Warrington, Lancashire.
Rev.

1748. Rev. Mr *Francis Hawkins*, Rector of *Higham Gobion*, *Bedfordshire*.
1749. { *John Head* D.D. Archdeacon of *Canterbury*.
 Richard Humfrey M.A. of *Norwich*.
1750. *Henry Hoare* Esq; *Lincoln's-Inn Fields*.
 { *Sir Thomas Harrison* Knt. Chamberlain of the City of
 London.
1751. { *Christopher Hussey* D.D. Rector of *Allhallows the Great*, *Thames-street*.
 Benjamin Hayes Esq; of *Wimbledon*, *Surry*.
 Rev. Mr Henry Harris, Vicar of *Norton St Philips*,
 Somersetshire.
1752. { *Rev. Mr Humphrey Henchman*, Fellow of *All Souls*
 College, Oxford.
 Rev. Mr Henry Holdsworth, Vicar of *Dartmouth*,
 Devon.
1752. { *Joseph Hedges* M. A. Prebendary of *Exeter*, and
 Rector of *Kelly, Devon*.
 Rev. Mr Francis Huysb, Rector of *Clistbydon*, *Devon*.
 Hopton Haynes M. A. Rector of *Elmsjet*, *Suffolk*.
1754. { *William Western Hugessen* of *Provender, Kent*, Esq;
 Rev. Mr Hutton, Rector of *Maidsmoreton, Bucks*.
1755. { *Rev. Mr Thomas Howells*, Vicar of *Llandefriog*, *Cardiganshire*.
 Rev. Mr Humphrey Humphreys, Reader at *Audley-*
 street Chapel.
1756. { *Rev. Mr John Hockin*, Vicar of *Oakhampton, Devon*.
 Thomas Hutton, M.A. Rector of *North Bovey, Devon*.
 Rev. Samuel Horne, M.A. Fellow of *University College*,
 Oxon.
1758. { *Rev. Richard Huntley*, M. A. of *Boxwell, Gloucestershire*.
 Rev. Mr Robert Hodson Rector of *Broughton, Hunting-*
 donshire.
- 1759 { *Thomas Hughes* LL. B. Rector of *Llanfwrog, Denbysb.*

1760. Mr Samuel Howlett of Stokesley, Yorkshire.

I.

1740. **L**awrence Jackson B. D. Prebendary of Lincoln and Vicar of Ardleigh, Essex.

1742. Charles Jenner D. D. Archdeacon of Bedford, and Chaplain in Ordinary to His Majesty.

1745. William Jenkin M. A. Lecturer of St Martin, Ludgate.

1748. Rev. Mr Jarvis, Rector of Stone, Worcestershire.

1753. { Rev. Mr Samuel Johnson, Minister of Cirencester, Gloucestershire.

Rev. Mr John Jones, Fellow of Jesus College, Oxon.

1755. Joseph Jane M. A. Student of Christ-Church, Oxon.

1759. Rev. Mr Samuel Jackson, Rector of Stisted, Essex.

K.

1748. **S**amuel Knight M. A. Rector of Fulham, Middlesex.

1755. Anthony Keck, Esq; Twickenham, Middlesex.

1757. Rev. Mr George Kilby, Rector of St Nicholas in Colchester.

1758. { Rev. Mr Thomas Kellow, Rector of Codsford St Peters, Sarum.

Rev. Mr Frederick Keller of St Albans, Herts.

L.

1727. **J**ohn Lynch D. D. Dean of Canterbury.

1740. Rev. Mr Langton, Dean of Clogher in Ireland.

1744. { Stephen Law Esq; London.

Roger Long D. D. Master of Pembroke Hall, Cambridge.

1745. Tristram Land M. A. Vicar of Furneux Pelham, Hertfordshire.

1746. William Lord M. A. Rector of Northiam, Suffex.

1747. Rev. Mr Linton, Vicar of Frieson, Lincolnshire.

Nicholas

1749. *Nicholas Lechmere* M. A. Prebendary of *Winchester*.
 1750. { *John Lloyd* M. A. Rector of *Ryton*, in the County of
 Durham.
 Sir Robert Ladbroke, Knt. and Alderman of *London*.
 1752. *Nowes Lloyd* M. A. Minister of *Little Hinton*, *Wilts*.
 { *Rev. Mr Samuel Lobb*, Rector of *Hungerford Farley*,
 Somersetshire.
 1753. { *John Lloyd*, D. D. Rector of *Stow*, *Northampton-*
 shire.
 1755. *Rev. Mr Robert Lloyd* of *Keven* near *Denbigh*.
 { *Robert Leman*, B. A. of *Caius College*, *Cambridge*.
 1758. { *Timothy Lee*, D. D. Rector of *Ackworth*, *Yorkshire*.
 Rev. Mr John Lawry, Prebendary of *Rochester*.
 1759. *Mr Harry Lankford* at *Macclesfield*, *Cheshire*.

M.

1740. *JOHN Morgan* M. A. Prebendary of *Win-*
 chester.
 { *Robert Maxwell* D. D. Vicar of *Graves*, *Essex*.
 1741. { *Rev. Mr Morant*, Rector of *St Mary's*, *Colchester*.
 { *Rev. Mr Mustard*, Rector of *Mistley*, *Essex*.
 { *Richard Morgan* Esq; *Dublin*.
 1748. { *Mr Richard Marchant*, at *Brighthelmstone*, *Suffex*.
 { *Rev. Mr Moore*, Lecturer of *St Sepulchres*, *London*.
 1749. { *Rev. Norman Mead* M. A. Prebendary of *Lincoln*.
 1750. *John Martin* Esq; Banker in *Lombard-street*.
 1751. *Charles Moss* D. D. Archdeacon of *Colchester*.
 1753. *John Maud* M. A. Vicar of *St Neot's*, *Huntingdonsh.*
 { *Zachary Mudge*, M. A. Vicar of *St Andrew's*,
 Plymouth, and Prebendary of *Exeter*.
 1754. { *Rev. Mr Monoux*, Prebendary of *Lincoln*.
 { *Rev. Mr Martin Madan*, *London*.
 1757. *John Merest*, Esq; *Westminster*.
 1758. { *James Musgrave*, D. D. Rector of *Gbinnor*, *Oxfordshire*.
 { *Rev. Mr Charles Merest*, Vicar of *Chertsey*, *Surry*.

1759. *Jeremiah Milles, D.D. Precentor of Exeter.*
1760. *Rev. Mr Robert Master, Rector of Croston, Lancashire*

N.

1742. **R**ight Rev. *Thomas Lord Bishop of Norwich.*
1743. *Samuel Nicolls LL.D. Master of the Temple, Rector of St James's, Westminster, and Chaplain in Ordinary to His Majesty.*
1744. *William Nowell M.A. Rector of Wolsingham, Durham.*
1748. *Rev. Mr North, Rector of Sternfield, Suffolk.*
1753. *Thomas Negus M.A. Rector of St Mary, Rotherbith.*
1754. *Rev. Mr John Noble, Master of Scorton School, Yorkshire.*
1756. *Thomas Newton D.D. Prebendary of Westminster, and Rector of St Mary le Bow, London.*
1759. *Timothy Neve, D.D. Fellow of Corpus Christi College, Oxon.*

O.

1755. **R**ight Rev. *John Lord Bishop of Oxford.*
1747. *Thomas Osborn LL.D. Rector of Clifton, Bedfordshire.*
1747. *Henry Owen M.D. Vicar of Terling, Essex.*
1753. *Owen Owen M.A. Rector of Montgomery, Montgomeryshire.*
1758. *Newton Ogle, M.A. Canon Residentiary of Sarum.*

P.

1750. **R**ight Rev. *Richard Lord Bishop of Peterborough.*
1725. *Sir John Philipps Bart. of Picton Castle, Pembrokeshire.*
1726. *Sir John Price, of New-Town-Hall, Montgomeryshire.*
1727. *Thomas Pardo D.D. Principal of Jesus College, Oxon.*
Vincent

Time of
Admission.

[27]

1744. { *Vincent Perronet* M. A. Vicar of *Shoreham, Kent*.
Rev. Mr *Pittius*, Preacher at the *German Church*
in the *Savoy*.
1745. *Joseph Parsons* M. A. Vicar of *Bedingham, Norfolk*.
1746. *John Potter* D. D. Archdeacon of *Oxford*.
1747. *John Pennington* M. A. Rector of *All-Saints* in
Huntingdon, and Prebendary of *Lincoln*.
1748. { *John Parfett* M. A. Fellow of *Oriel College, Oxon*.
Rev. Mr *James Parr*, Rector of *Wold, Northamptonsh.*
1749. *William Price* Esq; of *Rulace, Merionethshire*.
1750. { *John Peele* M. A. Vicar of *Tilney, Norfolk*.
Edward Pemberton M. A. Vicar of *Belchamp St*
Paul's, Essex.
1751. Rev. Mr *John Penrose*, Vicar of *Glurvas and Budock*,
Cornwal.
1754. *Arthur Prime* D. D. Rector of *Lezant, Cornwall*.
1755. { *Samuel Peploe* LL. B. Chancellor of *Chester*.
Rev. Mr *Charles Poyntz* Student of *Christ Church, Oxon*.
Thomas Patten D. D. Rector of *Childrey, Berks*.
1756. { *Thomas Parkinson* M. A. Master of the Free Gram-
mar School in *Loughborough, Leicestershire*.
John Penfold, M. A. Rector of *Ashinton, Suffex*.
Rev. Mr *Elias Palairret*, Minister of the *Dutch Chapel*,
St James's.
1758. { Rev. Mr *Matthew Pilkington*, Prebendary of *Litchfield*,
and Vicar of *Stanton, Derbyshire*.
Rev. Mr *Robert Pigot*, Vicar of *North-Allerton, Yorksh.*
1758. *John Pack* LL. B. Rector of *Little Welnetham, Suffolk*.
1759. { *William Purnell* M. A. of *Manchester*.
Major *Urmston Pepys*, *Duke-street, Westminster*.

R.

1720. **R**ight Rev. *Zachary Lord* Bishop of *Rocheſter*, and
Dean of *Westminster*.

Nicholas

1741. { Nicholas Robinson M.D. Hatton-Garden.
David Ravaud Esq; London.
1746. Gloucester Ridley LL.B. Minister of Poplar.
1747. Rev. Robert Robinson B.D. of Pocklington, Yorkshire.
1750. Thomas Richards, M. A. Rector of Llanfyllin,
Montgomeryshire.
1752. Thomas Rayne M.A. Minister of Hammersmith, Mid-
dlesex.
1754. Rev. Sir Peter Rivers, Bart. Rector of Woolwich,
Kent.
1755. John Rolleston M. A. Rector of Aston, Derbyshire.
1758. John Richards, LL.D. Rector of Coyty, Glamorgan-
shire.
- S.
1734. **R**ight Reverend John Lord Bishop of Salisbury.
1756. **R**ight Reverend Mark Lord Bishop of Sodor and
Mann.
1732. Francis Stanley M. A. Rector of Hadham, Herts.
1736. Thomas Saville Esq;
1745. Thomas Smalbroke M. A. Archdeacon of Coventry.
Mr John Stockwell, of Little Chelsea.
1746. { Hon. and Rev. Mr Stanley, Rector of Liverpool.
James Stonhouse M. D. Physician to the County In-
firmity at Northampton.
1748. William Stead M. A. Vicar of Reigate, Surry.
1749. { Dye Syer M. A. Fellow of Caius College, Cambridge.
William Stevenson D.D. Prebendary of Salisbury.
1752. { Sir William Stephenson Knt. and Alderman of London.
Samuel Steadman D.D. Prebendary of Canterbury.
William Stackhouse D.D. Rector of St Erme, Cornwall.
1753. Charles Jasper Selwyn M. A. Minister of Blockley,
Worcestershire.
1754. Rev. Mr Laurence Smith, Vicar of Southill, Bedfordsh.
Rev.

Time of
Admission.

[29]

To omit
no Rimb A

1755. { Rev. Mr Francis Southern, Vicar of Cardington, Salop.
John Shapleigh Esq; of Newcourt, Devon.
1757. Mr Edward Seymore of Wantage, Berks.
1759. Rev. Joseph Stokes M. A. London.

T.

1730. REV. Mr Talbot, Rector of Burfield, Berks.
1733. Sir John Thorold Bart. at Cranwell, Lincolnshire.
1737. { Rev. Mr Humphry Thomas, of St Just in Roseland,
Cornwal.
1740. Samael Torriano Esq; Westminster.
1742. James Torkington M. A. Rector of Little Stukely,
Huntingdonshire.
1746. { Josiah Tucker D. D. Dean of Gloucester.
John Thornton Esq; London.
Mr Nicholas Trevanion, at Windsor.
William Talbot M. A. Fellow of Clare-Hall, Cambridge
1747. Ralph Thoresby M. A. Rector of Stoke-Newington,
Middlesex.
1748. Rev. Mr Trotter, Rector of Gravely, Cambridgeshire.
1750. John Thomas, D. D. Prebendary of Westminster, and
Chaplain in Ordinary to His Majesty.
1752. { Hon. and Rev. Mr George Talbot, at Barton, Gloucestersh.
Thomas Townson B. D. Rector of Malpas, Cheshire.
Thomas Tanner D. D. Prebendary of Canterbury.
1755. { Reverend Mr Henry Tennant, Rector of Carlton,
Yorkshire.
1756. John Thorold Esq; of Cranwell, Lincolnshire.
1758. William Tayleur, Esq; Salop.
1760. Rev. Mr Totten of Hexham, Northumberland.

V.

1732. { EDward Vernon D. D. Rector of St George,
Bloomsbury.

Mr

1744. Mr Richard Venn, *Ludgate-Hill.*
 1752. { Mr Thomas Veale, Attorney at Law, *Plymouth.*
 { Abbot Upcher, B.A. of *St Edmunds-Bury, Suffolk.*
 1758. Rev. Mr John Vade, Vicar of *Croydon, Surry.*

W.

1725. Right Rev. Benjamin Lord Bishop of *Winchester.*
 1735. Right Rev. Richard Lord Bishop of *Waterford.*
 1733. Rev. Mr Charles Wadsworth at *How, Norfolk.*
 1734. Thomas Wilson D.D. Prebendary of *Westminster*, and
 Chaplain in Ordinary to His Majesty.
 1743. William Worthington, D.D. Vicar of *Llanrhaiadr*
 in *Mochnant, Denbighshire.*
 1744. Sir William Wentworth Bart. at *Bretton, Yorkshire.*
 1745. { Chris. Wilson D.D. Canon Residentiary of *St Paul's.*
 { John Warcopp LL.B. Minist. of *St Andrew Auckland, Durh.*
 { Mr John Wilberfoss, Merchant at *Gainsborough.*
 1748. { Rev. Mr Edw. Wilson, Rector of *Westmeston, Sussex.*
 { Francis Walwyn D.D. Prebendary of *Canterbury.*
 1749. Mr William Wright, of *St Ann's Westminster.*
 1750. Reverend Mr John Warner, Rector of *Cherrington,*
Warwickshire.
 { Rev. Mr Samuel Walker of *Truro, Cornwall.*
 { John Wills M.A. Vicar of *St Bride's, London.*
 1752. { Rev. Mr Edward Walmsley, Rector of *Falmouth,*
Cornwal.
 { Mr Fortb Winter, *Norfolk-street.*
 1753. { Bartholomew Wood, Esq; *Rotherbith.*
 { Rev. Mr William Williams, Rector of *St Ewe, Cornwall.*
 { John Warren M.A. Rector of *Leverington, in the Isle*
of Ely.
 { William Wright Esq; of *Mottram Andrew, Cheshire.*
 1755. { Mr Thomas Williamson of *Alford, Lincolnshire.*
 { Mr Edward Whinfield of *New Windsor, Bucks.*
 { Rev. Mr Stephen Whisson, Fellow of *Trinity College,*
Cambridge.

Time of
Admission.

[31]

1756. { *Jos. Whately* M. A. of *Nonsuch Park, Surry.*
 Mr Willis, of *Brook-street, London.*
1757. *John Waring*, M. A. Lecturer of *Christ - Church,*
 Spital-Fields.
1758. { *Rev. Stephen White*, M. A. Rector of *Holton, Suffolk.*
 George Wegg, Esq; *Colchester.*
1760. { *Rev. Mr. Edward Woodcock*, Rector of *St Michael,*
 Woodstreet.
 Rev. Mr Thomas Wray, Rector of *Great Charte in Kent.*

Y.

1748. *Edward Yardley* B. D. Archdeacon of *Cardigan.*
1750. *Francis Yarborough*, D. D. Principal of *Brazen-*
 Nose College, Oxon.
1756. *Rev. Mr Yates*, Vicar of *Gargrave, Yorkshire.*
1759. *Joseph Yates* of *Lincoln's Inn*, Esq;

Z.

1724. *REV. Mr Ziegenbagen*, one of His Majesty's *Ger-*
 man Chaplains.



I

LADIES

LADIES. Annual Contributors.

Time of
Admission.

1747.

THE Right Honourable the Countess of Northumberland.

1756.

The Right Honourable the Countess Dowager of Tankerville.

1732.

Mrs Basset of Tanton-Court, Devon.

1749.

Mrs Bridget Ilbert of Bowring-Leigh, Devon.

1750.

Mrs Lloyd, at the Salt Office.

1750.

Mrs Pierjon, New Bond-street.

1752.

Lady Legard, of Ganton, Yorkshire.

1753.

Mrs Jane Thornton, of Clapham, Surry.

1754.

Mrs Fitzgerald, of West Horsley, Surry.

1755.

Mrs Bunbury of Brampton, Huntingdonshire.

1756.

Lady Rogers of Blatchford, Devon.

1757.

Mrs Jodrell, of Chester.

Honourable Mrs Lane of East Horsley, Surry.

Mrs Farrar of St Sepulchre's, London.

N. B. Such Ladies as become Annual Subscribers are entitled to Books upon the Terms of the Society.

N^o II.

THAT the ~~Charity-Schools~~ might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour and Industry*; and in their *Circular Letter A. D. 1712*, they have these Words:

“ AND because some have apprehended, that the
 “ placing so many of them out Apprentices to Ma-
 “ nual Trades, as is now generally done, may oc-
 “ casion, in Time, a Want of Servants, especially
 “ in Husbandry; the Society recommend it to your
 “ Consideration, whether the bringing up the Chil-
 “ dren to Husbandry, or putting them out to Ser-
 “ vices, at Sea, or in sober Families, may not be
 “ more useful to the Publick, and no less beneficial
 “ to themselves.

*Circular
 Letter
 1712.*

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

1719.

“ NEXT to improving the Minds of the Poor
 “ in all necessary Christian Knowledge, the Society
 “ have desired, and do again earnestly intreat all
 “ their Correspondents, to use their utmost Endeavours to get some kind of Labour added to the
 “ Instruction given to Children in the Charity
 “ Schools;

" Schools; as *Husbandry* in any of its Branches,
 " *Spinning, Sewing, Knitting*, or any other useful
 " Employment; to which the particular Manufac-
 " tures of their respective Countries may lead them:
 " This will bring them to an Habit of Industry,
 " as well as prepare them for the Business by which
 " they are afterwards to subsist in the World, and
 " effectually obviate an Objection against the Cha-
 " rity Schools, that they tend to take poor Children
 " off from those servile Offices which are necessary
 " in all Communities; and for which the wise Go-
 " vernor of the World has by his Providence de-
 " signed them.

Circular
 Letter

1720.

" THE best Means of employing the Poor, has
 " always had a Share in the Thoughts of the wisest
 " Men in this Kingdom; and the present State of
 " Affairs, with respect to our Trade, seems to re-
 " quire a Continuance of your Care and Applica-
 " tion, to promote those Employments among the
 " Children educated in Charity Schools, which may
 " be most for the Service of the Publick; so that
 " beside *Reading, Writing, and Arithmetick*, and
 " instructing them in the Principles and Rules of
 " our holy Religion, they ought also to be inured
 " to some sort of profitable *Labour* or *Business*.

" It has been observed by a worthy Correspond-
 " ing Member, that where, in the Want of other
 " Labour, the Children in the Country go a Mile
 " or two to School, even that has contributed to
 " make them robust and active; and that *Gar-
 " dening, Plowing, Harrowing*, or other servile La-
 " bour every other Day for their Parents, has been
 " no Prejudice to their Progress in Learning.

Circular
 Letter

1722.

" 'TIS not easy to prescribe such an Employ as
 " would suit all Parts of the Kingdom; and there-
 " fore

“ fore it must be left to the Prudence of those
 “ who are intrusted with the Management of Cha-
 “ rity Schools, to chuse such Employments for
 “ the Children, as they shall judge to be most prac-
 “ ticable in their respective Places; and if any in
 “ your Neighbourhood have been so happy as to
 “ fall into a proper Method for employing poor
 “ Children, you are desired to signify it in as parti-
 “ cular a manner as you can; that when the So-
 “ ciety are furnished with a greater Variety of such
 “ Methods, they may be communicated to the
 “ Publick for general Practice.

“ AND tho’ the Manner of employing the Poor,
 “ may, at first, be attended with some Difficulty,
 “ by reason of the Variety of Manufactures in the
 “ Kingdom, and the Materials necessary for them,
 “ which all Places do not equally afford; yet
 “ wherever an Attempt has been made (tho’ by
 “ Means perhaps at first not appearing very proba-
 “ ble) it has seldom failed of producing some
 “ good Effect: for notwithstanding the Produce of
 “ the Manufactures, wherein the Poor are employ-
 “ ed, should happen to be but small, yet if they
 “ are kept from Idleness and Beggary, and inured to
 “ a sober and industrious way of Living, the good
 “ Effects thereof, as well to themselves as to the
 “ Publick, will fully compensate all the Pains that
 “ shall be taken therein.

“ THE general Usefulness of *Husbandry* to this
 “ Nation, the real Want there has been of Persons
 “ to be employed in it, and the Mortality that has
 “ lately happened in many Counties, especially
 “ among the lower and more laborious sort of
 “ People, are, in the Opinion of the Society, all of
 “ them, very good Reasons to engage their Mem-
 “ bers

1725.

Circular
 Letter.
 1729.

" bers to use their utmost Endeavours that poor
 " Children may be bound out *Apprentices* to that
 " Business; which would silence one of the most
 " popular Clamours that has been raised against
 " Charity Schools. This Concern therefore, which
 " so nearly affects the common Interest of our
 " Country, is particularly recommended by the So-
 " ciety to all their Members.

FROM these *Extracts* it will appear, how care-
 ful this Society has always been to obviate the com-
 mon Objections made against the Charity Schools,
 that they only breed up Children in Idleness and
 Pride; and it must not be omitted, that as early
 as the Year 1712, they particularly recommended,
 " That however these Children are disposed of, it
 " will be very necessary beforehand to teach them
 " that great Lesson of *true Humility*, which our
 " Saviour has prescribed to all that will be his Dis-
 " ciples; lest the Advantages they receive from a
 " pious Education, should incline them to put too
 " great a Value upon themselves; and therefore
 " that the Masters be often put in mind of guard-
 " ing the Children under their Care, as much as
 " possible, against such dangerous Conceits; and in
 " order thereunto, to instruct them very carefully
 " in the Duties of Servants, and Submission to
 " Superiors.

AND knowing that it is of the highest Impor-
 tance to the Welfare of the Charity Schools, to re-
 move all Occasion of Complaint against them as
 Nurseries of *Disaffection* to the Government, They
 acquainted their Members in Town and Country,
 " That his Grace the Archbishop of *Canterbury*
 " having heard some Complaints against the Con-
 " duct of certain Teachers in these Schools, on this
 " Head,

Head, did, in 1716, write a Letter to the Trustees of the Schools in and about London, earnestly exhorting them *nigerously* to animadvert upon all, whether Children or Teachers, who either appear, or suffer them to appear at any time in publick, to affront the Government, and bear a Part in those Tumults and Riots, which are so great a Scandal, as well as Prejudice, to the good Order and Peace of the Realm. And likewise, if there be any Catechisms or Institutions taught in any of these Schools, that meddle with political or party Principles, that they ought immediately to be thrown aside, as pernicious to the original Design of these pious Nurseries.

SOME time after this, his Grace, in a particular manner, recommended it to the Trustees of the Charity Schools in and about London; "To require all the Masters and Mistresses under their Direction, not only to take the Oaths to the Government before their Admission, but at the Time of their Admission to subscribe to some such solemn Promise, or Declaration, as the following, viz. That they do heartily acknowledge his Majesty King GEORGE, to be the only lawful and rightful King of these Realms; and will to the utmost of their Power educate the Children committed to their Charge, in a true Sense of their Duty to him as such: That they will not by any Words or Actions, do any thing whereby to lessen their Esteem of, or their Obedience to the present Government. That upon all publick Days, when their Children may be likely to appear among any disorderly Persons, they will do their best to keep them in, and severely punish them, if they shall hear of their running into any Tumults, or publick Meetings,

*ings, contrary to the good Order of such Schools
and Scholars."*

SEVERAL other Prelates have earnestly pressed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.



An ACCOUNT of the CHARITY SCHOOLS in and about *London* and *Westminster*,

FEBRUARY 1759.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, which Schools generally attend the Anniversary Meeting.

C. signifies Cloath'd.

B. Children who wear Badges on their Cloaths.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School		Girls put out since setting up of the School		No. of Children educated in the Schools, including those now in them
				Appren. or to Sea.	Services or taken out by friends	Appren. or to Sea.	Services or taken out by friends	
* A ldgate Ward within, formerly St Katharine Creed, 1717. C. —	1	50	—	316 Sea 12	194	—	—	372
* St Alphage London, set up for Boys 1751. for Girls 1753. C. }	1	14	6	4 sea 1	23	—	9	57
* St Andrew Holborn, erected 1699. C. —	1	80	—	537 sea 49	211	—	—	877
* In the same Parish, 1700. C. —	1	—	71	—	—	310	564	945
* In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Charity Schools, within the Bills of Mortality, on <i>Mondays</i> , <i>Wednesdays</i> , and <i>Fridays</i> ; from whence 257 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	1	—	—	—	—	—	—	—
* St. Anne Aldersgate 1709. C. —	2	30	20	118	140	48	118	474
St. Anne Blackfryars, set up 1705. supported by Endowment, C. }	2	40	30	114	149	77	131	541
* St Ann Westminster 1698 C. 10 Girls are taken into the School House and wholly maintained.	2	52	52	381 Sea	97	157	188	927
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. Pt. C. —	2	36	22	83 Sea	96	20	83	347
Battersea, Surry, founded and endowed by a Person of Quality for 20 Boys, taught to Read, Write, and cast Accounts, several of whom are afterwards Apprenticed with the Interest of two Legacies left for that Purpose. —	1	20	—	100	144	—	—	264
	14	322	201	1522	1054	612	1093	4804

CHARITY-SCHOOLS
in the Parishes of

	[40] No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.		Girls put out since setting up of the School to Appren. or taken out by friends.		No. of Children educated in the schools including those now in them
				Services, or taken out by friends		Services, or taken out by friends		
* Billingsgate Ward 1714. C.	1	40	—	105 Sea 15	325	—	—	485
St. Botolph Aldersgate, } 1717. C.	1	30	—	451 Sea 10	108	19	214	832
* In the same Parish 1702. C.	1	—	20	Sea 7 2 2	198	—	—	292
St. Botolph Aldgate within } For Boys set up 1698. and for Girls 1710. C.	2	50	40	150	—	32	—	272
* St. Botolph Bishopsgate, } 1702. C. B.	2	30	20	451	100	19	209	829
* St. Bride's Parish 1711. C.	2	50	30	104 Sea 11	64	50	76	385
* Bridge and Candlewick } Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr. Cl.	2	60	40	127 Sea 16	448	16	385	1092
Brittish Charity School, Clerkenwell Green, set up 1737. for the Instructing, Cloathing, and putting forth Apprentice poor Children, descended of Welch Pa- rents, born in or near London, that have no Parochial Settlement here.	1	33	—	104 Sea 18	84	—	—	239
* Broadstreet Ward 1714 C. B.	2	50	30	153 Sea 35	35	41	164	508
Camberwell, Surry, 1721 C. B.	2	25	25	—	—	—	96	146
* Castle Baynard Ward C. } Boys 1710. Girls 1719.	2	30	20	98	219	39	149	555
Chelsea, Middlesex, set up } 1707, endow'd with 10 l. per Ann. for ever, by the late Mr. Chamber- layne, Pt. C. and Pt. M.	2	35	20	72	12	—	5	144
In the same Parish, Set } up June 1709, for Soldiers Girls, supported by Ladies and Gentle- women, seven of whom are Trus- tees, Cl.	1	—	30	—	—	7	97	134
Christ - Church, Spital- } Fields, set up 1708. Cl.	2	30	30	97 Sea 3	162	—	212	534
Christ Church in Surry, } Boys 1711. Girls 1715. C.	2	30	10	155 Sea 37	44	52	35	363
* St. Clement Dane 1702 C.	2	60	40	424 Sea 56	—	—	212	792
	27	553	355	2766	1799	275	1854	7602

CHARITY-SCHOOLS
in the Parishes of

	[41]		Boys put out since setting up of the School to Appren. or to Sea.	Services or taken out by friends	Girls put out since setting up of the School to Appren. or taken out by friends	No. of Children educated in the Schools, including those now in them.
	No. of Sch.	BOYS.				
* In the same Parish of St <i>Clement Dane</i> , an Horn-book School for Boys and Girls, 1724. <i>pt. Cl.</i>	1	19	11			30
* Cordwainers and Bread- street Ward, C. Boys 1701. Girls 1714.	2	50	30	¹⁹⁷ Sea 15	407	54 261 1014
* Cornhill and Lime-street Ward. C. 1710.	2	50	30	²²³ sea 17	252	26 248 846
* Cripplegate Ward <i>within</i> Boys 1712. Girls 1713. <i>Cl. B.</i>	2	34	23	¹²⁰ Sea 1	303	4 189 674
Deptford in <i>Kent C.</i>	2	50	20	8		78
* St. Dunstan in the West C. Boys 1708. Girls 1710.	2	50	40	²³³ Sea 42		655 1020
St. Edmund the King. A Subscript. and Collect. to put out Children Apprentices educated in the Charity Schools, and 240 Chil- dren have been put out, included in the Numbers put out of their respective Schools.						
* St. Ethelburga, <i>Cl.</i> Set up 1719. first in the Parish of St. <i>Mary</i> <i>Abchurch</i> , supported by the Sub- scriptions of a Society, and other Collections	1	40		⁷⁵ sea 8	131	254
* East Smithfield in the Parish of <i>Aldgate</i> , the Boys set up 1706, and the Girls 1710. C.	2	40	30	⁹⁵ sea 19	285	13 247 729
* Faringdon Ward <i>within</i> set up 1705. C. B.	2	38	28	⁵³⁹ Sea 15		121 741
St. George in the East, C. Boys 1716. Girls 1719.	2	50	50	¹⁴⁰ Sea 12	256	12 330 850
* St. George the Martyr 1708. C.	2	35	35	307		144 521
* St. George Southwark C. Girls 1747.	2	40	20	⁵⁶ sea 7	488	7 65 683
* St George <i>Middlesex</i> 1719. C.	2	50	50	142		12 14 402
	24	546	367	2271	2122	303 2143 7842

CHARITY-SCHOOLS in the Parishes of

	N. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Services or taken out by friends.	Girls put out since setting up of the School to Appren. or taken out by friends.	No of Children educated in the Schools, including those now in them.
Sir George Wheeler's Cha- pel in Spital Fields. 1703. C. W.	1	—	30	—	—	14	55
*S. Giles Cripplegate with- out, in Redcross-street, 1698. C.	1	100	—	²³⁴ Sea 25	1041	—	1400
In the same Parish, sup- ported by the Lady Eleanor Hol- lis's Legacy of 62 l. 10 s. per Ann. 1709. Cl.	1	—	50	—	—	32	113
*St Giles in the Fields, and *St George Bloomsbury, set up 1705. C.							
The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	⁴⁸⁰ Sea 17	1	301	721
Greenwich, Kent. 1700. C. W. the Children here spin, and make their own Cloaths both Lin- nen and Woollen.	1	—	40	—	—	4	200
In the same Parish, Cloathed in Green.	1	20	—	—	—	—	20
In the same Parish, Cloathed in Grey.	1	28	—	—	—	—	28
Hammersmith, Middlesex. Highgate, Middlesex, C. set up for Girls 1722. The Schoolhouse was Built by Edward Pauncefoot Esq; who endowed it with 20 l. per Ann. for ever.	2	20	20	—	—	—	40
St James Clerkenwel, C. 1700.	2	60	40	²⁹⁵ Sea 10	12	143	607
In the same Parish, 1730. for Children 5 Years old, to qua- lity them for the other Schools.	1	20	10	—	—	—	30
St James Westminster, C. Supported by the Offertory, 1697.	1	42	—	136	—	—	178
In the same Parish in King-street, set up in 1712, by the late Archbishop Tenison, supported out of the Revenue of the Chap- pel, C.	1	36	—	120	—	—	156
	18	427	311	1317	1054	494	3964

[43]

‡ The Trustees have taken 6 into the House to be wholly maintain'd.

CHARITY-SCHOOLS
in the Parishes of

	N. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Margaret Westminster, cloth'd in Blue, the Boys set up 1688. the Girls 1714. <i>W.</i>	2	52	34	360 Sea 39	80	7	108	680
In the same Parish, cloth-ed in Grey, <i>W.</i> and <i>M.</i> the Boys set up 1698.	2	50	26	381	—	—	218	675
St. Martin in the Fields 1699. <i>C.</i> In these Schools 35 Girls are <i>M.</i> and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	80	51	536	—	—	198	865
* St. Mary at Islington, 1710. <i>C.</i>	2	26	18	108 Sea 1	23	15	22	213
* St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. <i>C.</i>	2	50	20	244 Sea 7	200	8	135	664
St. Mary Overee, <i>alias</i> St. Saviour Southwark, <i>C.</i>	2	60	50	—	—	—	206	316
* St. Mary Rotherhith, 1739.	1	20	15	—	—	—	—	35
In the same Parish, <i>C.</i> Boys set up 1742, Girls 1746.	2	25	10	30 Sea 3	14	—	17	99
* St. Mary le Strand, 1708. <i>C.</i>	1	20	—	334 Sea 5	92	—	—	451
* St. Mary Whitechapel, 1705. <i>C.</i>	2	60	40	299 Sea 7	—	187	146	739
Mile End, Old Town, set up 1723. <i>C.</i>	1	30	—	38 Sea 4	6	—	—	78
In the same Parish, cloth-ed in Blue, and endow'd	1	100	—	—	—	—	—	100
Mortlake in <i>Surry</i> , set up 1701. <i>C.</i>	2	9	9	—	—	—	—	18
Newington Butts, <i>Surry</i> , 1710. <i>C.</i>	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nurfery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
* St. Olave Old Jewry, St Martin Ironmonger Lane, and the Ward of Coleman-st. Boys set up 1717. Girls 1758. <i>C.</i>	1	40	20	82 Sea 6	222	—	—	370
St Olave Southwark, 1735. <i>C.</i>	1	—	40	—	—	7	28	75
	27	712	333	2526	637	224	1078	5510

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	Girls put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	No. of Children educated in the Schools, including those now in them.
St Paul Covent Gar- den, Boys 1701, Girls 1712. Cl. }	2	30	20	134	3	6	55	248
* St Paul Shadwell, Boys 1699. Girls 1712. C. }	2	45	35	236	691	—	—	1007
Poplar Chapel in Step- ney, C. 1711. — }	1	30	—	34	20	—	—	84
Putney, Surry, C. —	1	20	—	—	—	—	—	20
Queen-Hithe Ward, set up 1717. Cl. — }	2	24	20	Sea 1	66	—	70	196
Radcliff Hamlet, Step- ny, Boys 1710. Girls 1723. }	2	35	15	100	—	—	10	160
Richmond in Surry, set up 1713. C. — }	2	50	50	262 Sea 8	12	200	38	620
* St Sepulchre within, set up 1700. C. — }	1	51	—	478 Sea 3	6	—	—	538
* In the same Parish within, set up 1702. C. }	1	—	51	—	—	—	46	513
In the same Parish without, Girls, set up 1711. C. }	1	—	25	—	—	222	50	297
* In the same Parish without, Boys, set up 1706. Cl. }	1	33	—	246 Sea 18	2	—	—	299
Saint Stephen Wal- brook, 1698. Cl. — }	1	35	—	80	56	—	—	171
* St Thomas South- wark, 1704. Cl. — }	1	30	—	156 Sea 23	94	—	—	303
* Tower-Ward, Girls 1707. Boys 1709. C. — }	2	60	60	142 Sea 116	318	21	824	1541
* Vintry Ward 1710. C. —	1	50	—	160 Sea 14	368	—	—	592
Wandsworth, Surry, * Westminster French Charity-School, set up 1747. † }	1 2	25 15	— 15	— 23	— 7	— 21	— 6	25 87
Brought from Pag. 39—	24	533	291	2249	1643	470	1515	6701
— from Page 40—	14	322	201	1522	1054	612	1093	4804
— from Page 41—	27	553	355	2766	1799	275	1854	7602
— from Page 42—	24	546	367	2271	2122	393	2143	7842
— from Page 43—	18	427	311	1317	1054	494	361	3964
— from Page 44—	19	395	239	1152	1190	290	653	3919
— from Page 44—	27	712	333	2526	637	224	1078	5510
TOTAL —	153	3488	2097	13803	9499	2758	8697	40342

|| The Boys are employed at spare Hours to braid Nets for the Free British Fishery.

† For the Instructing, Cloathing, Maintaining, and putting forth Apprentice poor Children descended of French Protestant Refugees, born in or near London, that have no Parochial Settlement here. This School is supported by Annual Subscriptions and Voluntary Contributions; and the Children, being all taught to read and write English, equally as well as French, are hereby recommended to those Masters or Mistresses, that have need of Servants capable of speaking both Tongues fluently. The School is kept in Queen Street, near Galsen-square.

Boys at School —	3488	} 5585	Total of Children at School.
GIRLS —	2097		
Boys put out to Appren. —	13803	} 34757	Total of Children put to Apprenticeships and Services, or taken out by Friends; of which 891 are gone to Sea, out of 45 Schools.
To Services, &c. —	9499		
Girls put out to Appren. —	2758		
To Services, &c. —	8697		

Note, The TRUSTEES of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.

The Number of Charity Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesea —	3	40		Lincolnshire —	91	1164	90
Bedfordshire —	34	345	57	Merionethshire	2	40	25
Berkshire —	59	807	140	Middlesex —	29	410	222
Brecknockshire —	5	251	47	Monmouthshire	7	104	10
Buckinghamshire	57	689	46	Montgomeryshire	6	76	16
Cambridgeshire —	36	673	124	Norfolk —	34	570	223
Cardiganhire —	1	10		Northamptonshire	47	508	143
Carmarthenhire	11	121	4	Northumberland	10	430	40
Carnarvonshire	3	35		Nottinghamshire	30	252	28
Cheshire —	17	124	66	Oxfordshire —	23	366	106
Cornwal —	13	72	34	Pembrokeshire —	25	184	41
Cumberland —	6	160	30	Radnorshire —	3	60	
Denbighshire —	5	100	3	Rutlandshire —	6	32	12
Derbyshire —	18	274	51	Shropshire —	22	373	37
Devonshire —	41	679	235	Somersetshire —	33	582	90
Dorsetshire —	13	117	29	Staffordshire —	14	230	88
Durham —	12	276	20	Suffolk —	40	600	140
Essex —	37	498	178	Surry —	29	546	144
Flintshire —	1	60		Suffex —	23	512	60
Glamorganhire	6	50		Warwickshire	36	385	165
Gloucestershire	60	940	100	Westmoreland	1	16	10
Hampshire —	39	541	112	Wiltshire —	37	736	57
Herefordshire —	29	468	79	Worcestershire	38	612	100
Hertfordshire —	38	652	126	Yorkshire —	54	893	191
Huntingdonshire	25	282	20				
Kent —	62	968	315				
Lancashire —	21	311	31	Brought forward	640	9681	2038
Leicestershire —	36	451	30		689	9825	1877
Carried forward	689	9825	1877		1329	19506	3915

An

*An Account of the Circulating CHARITY SCHOOLS in
Wales, from Michaelmas 1758, to Michaelmas 1759.*

		Schools.	N ^o of Scholars.			Schools.	Scholars.
<i>Anglesea</i>	—	19	800	<i>Merionethshire</i>	—	14	515
<i>Breconshire</i>	—	6	229	<i>Monmouthshire</i>	—	10	316
<i>Cardiganshire</i>	—	12	674	<i>Montgomeryshire</i>	—	1	33
<i>Carmarthenshire</i>	—	51	2482	<i>Pembrokeshire</i>	—	28	1138
<i>Carnarvonshire</i>	—	26	1006			53	2002
<i>Denbighshire</i>	—	11	463	Brought over	153	6537	
<i>Flintshire</i>	—	28	883		206	8539	
		153	6537				

N. B. In many of the *Welsh* Schools, the Adult People, Men and Women, (being ignorant of the *English* Tongue) are taught to Read the Scripture in the *British* Language; and most of the Masters instruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

N. B. Some *English* Charity-Schools are included, set up of late for the Poor who did not understand *Welsh*.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
A T LONDON, ———	153	3488	2097
In other Parts of <i>South Britain</i> , ———	1329	19506	3915
<i>Welsh</i> Schools not included in the List, pag. 46. —	206	8539	
In <i>North Britain</i> , by the Account published 1748. —	134	5187	2618
In <i>IRELAND</i> , for teaching to Read and Write only. —	168	2406	600
In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of 1000 l. per Annum, for instructing, employing, and wholly maintaining the Children, exclusive of the Dublin Work-house School, ———	46	1939	
Apprenticed, 1407. to Nov. 1754. ———			
Total of Schools ———	2036	41065	9230
		9230	
Boys and Girls now taught in those Schools —		50295	

Note. Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys. The

The following PROPOSAL having been made to the SOCIETY some Time ago, was reprinted by them, and recommended again to the Consideration of all the Trustees for CHARITY SCHOOLS, and distributed among those which are in and about London.

A Propofal for adding *Work* to the *Learning* usually given to the Charity Children.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity Schools, it must needs be acknowledged, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are established in most Parts of the Kingdom, it is much to be wished that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

It is conceived, that if the Children educated in Charity Schools, were employed in some such Business as they are capable of, it would be no Hindrance to their Learning, and might have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUP-

SUPPOSE *England and Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

Coarse Wool,
Flax, or Hemp
to be spun in
the Charity
Schools.

'Tis impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly be to keep the Business in a small compass.

THO' the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous, yet where this is found impracticable, the Children should be employ'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.

November 16. 1750.

MATHEMATICAL SCHOOL in *Hatton Garden*.

MINUTE **T**HE Trustees of the Navigation School taking Notice, that it hath often happened, that the Parents or Friends of the Boys taught in this School, and qualified to be put out to Sea Service, have refused or prevented their being bound out Apprentice to such Service, contrary to their own Agreement upon their Admittance into this School, to the Hindrance of this Charity, and the Publick Detriment: For preventing therefore such Inconveniencies, as much as in the Trustees of this School lies, it is to be wished, that the Trustees of the Charity Schools, at their next general Meeting, would be pleased to come to a Resolution, that the Boys sent from their respective Charity Schools to this School to be taught Navigation, shall receive no further Benefit from them, unless such Boys shall be bound out Apprentice to Sea-Service at such Time as the Trustees of this School shall think them sufficiently qualified in that Behalf.

The above Minute of the Trustees of the Navigation School, having been laid before the Trustees of the Charity Schools, at their General Meeting, the 7th of February, they came to the following Resolution.

St Dunstan's Quest-House, Feb. 7. 1750-1.

At a General Meeting of the Trustees of the Charity Schools;

A Greed, to recommend it to the Trustees of the Charity Schools, that for the future, the Boys who are sent to the Navigation School in *Hatton Garden*, be bound Apprentice to the Sea Service only, and at such Time as the Trustees of the said School shall judge them sufficiently qualified. And in case any Boy shall refuse to go to Sea, after he has learned Navigation, such Boy shall then be deprived of the Money allotted by the Trustees of the School to which he belongs, to put him Apprentice to any other Trade.

Which Resolution it is desired may be complied with by the Trustees of the several Schools who send Boys to the Navigation School.

MINUTE

MINUTE THE Master reported, that in Pursuance of
 II. the Order of the 16th of *November* last, he
 had computed the Number of Boys that had been received
 into this School within the Space of these seven Years last
 past, and the Number of those who have been bound out to
 Sea, and finds the Number to stand thus, there have been
 received into this School 130, and bound out to Sea 76
 only; so that about 5 are gone to Sea to 9 taken in.

June 14. 1750.

At a Meeting of the Trustees of the Charity School of St
Giles in the Fields;

ORDERED, That for the future, if any Boy, who has had
 his Education in the Navigation School, shall refuse
 to be bound out to Sea-Service, such Lad shall not receive
 any Benefit from these Schools, and that the 2*l.* 2*s.* which
 the Trustees usually pay when Lads are bound out with the
 Consent and Approbation of the Trustees, be paid into the
 Hands of the Treasurer of the Navigation School, which
 this Board desires may be applied to the Benefit of such
 Children who shall be bound out to Sea Service from this
 School, in such Manner as the Trustees of the Navigation
 School shall please to direct.

The Trustees for the Charity-Schools in St. Andrew's Holborn, LONDON, are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice

To all FARMERS, GARDENERS, and other Occupiers of Land in England.

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity Children useful to the Publick,
 and

Proposal for
 employing
 Boys and
 Girls.

and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household-Work, to any Farmer, Gardener, or Occupier of Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N.B. The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English; and the Girls to read and write English, and to do Plain-Work.



There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. do give and bequeath
 unto G. H. of the
 Sum of Pounds,
 to the Intent, and on Trust, that he do
 pay the same to the Treasurers for the
 Time being of the Charity-School, for
 Teaching [poor Children, or poor Boys,
 or poor Girls,] to Read, &c. in the Pa-
 rish of in the City
 of or in the
 County of for the
 Use of the said School.

N^o

A C A T A L O G U E O F T H E B O O K S

Disperfed by the *SOCIETY*, which may be had by their Members on the Terms fet forth in the 6th Page of this Account.

Bibles at the following Prices, viz.

		In Quires.	
		s.	d.
T HE <i>Oxford</i> Bible, Brevere Character fingle in 8vo.	—	5	6
— The same with the Apocrypha	—	6	6
The same, — Minion Character fingle in 12mo.	—	2	9
The same, — with Common Prayer and Pfalms	—	3	6
The same, — Nonpareil Character fingle in 12mo.	—	1	10
The same, — with Common Prayer and Pfalms	—	2	5
The <i>Cambridge</i> Bible — Large Paper Nonpareil fingle	—	2	4
The same — Small Paper Nonpareil fingle	—	1	10
The same — with Common Prayer and Pfalms	—	2	6
The <i>Welch</i> Bible with Common Prayer and Pfalms in 8vo.	—	3	6
The New Testament and Common Prayer Book in <i>Welch</i>	—	2	—
The Common Prayer in <i>Welch</i> in 8vo.	—	1	6

Testaments and Pfalters at the following Prices, viz.

P ica Character 8vo.	—	—	—	1	7
Long Primer 8vo.	—	—	—	1	1
Brevere 12mo.	—	—	—	—	7 $\frac{1}{2}$
Nonpareil 24to.	—	—	—	—	7 $\frac{1}{2}$
Pfalters 12mo.	—	—	—	—	3 $\frac{1}{2}$
					Common

Common Prayers, with Psalms.

	In Quires.	
	s.	d.
T HE <i>Oxford</i> Common Prayer, Pica 8vo. ————	2	2
The same — Brevere 12mo. ————	1	2
The same — Minion 12mo. ————	—	11½
The same — Nonpareil 24to. ————	—	8½
The <i>Cambridge</i> Common Prayer—Pica 8vo. ————	2	2
The same—Long Primer 12mo. ————	1	6
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The same—Minion 12mo. ————	—	11½
The same—Nonpareil 24to. Long Line Elzevir ————	1	5
The same — Nonpareil 24to. ————	—	8½
New Version of Psalms by <i>Brady</i> and <i>Tate</i> , for Brev. Com. Prayer—	7	½
Supplement to the said Version,—of the same Size ————	7	½
New Version of Psalms to Minion 12mo. & Nonpar. 24to. Com. Prayer —	6	½
The Supplement to ditto,—of the same Sizes ————	6	½

N. B. The *New Version of the Psalms* by *Brady* and *Tate*; with the *Supplement to the said Version*, will be allowed to Members at Half Price when bound up with *Common Prayer Books*, or together.

The Price of other Religious Books in Quires.

	s.	d.
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<i>Ostervald's</i> Arguments on the Books and Chapters of the Old and New Testament: With Practical Observations. Three Vols. 8vo. with a Preliminary Discourse. The Third Edition very much improved and enlarged ————	8	3
Professor <i>Francke's</i> <i>Christus Sacrae Scripturae Nucleus</i> : or, Christ the Sum and Substance of all the Holy Scriptures in the Old and New Testament ————	1	6
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Bp.

* The *Welsh* Tracts thus marked * are nearly out of print, but may be reprinted upon proper Encouragement from those Members who desire them.

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N^o IV.

S O M E
A C C O U N T
O F T H E
**Protestant Missions in the
E A S T - I N D I E S, 1759.**

THE SOCIETY's worthy *Missionaries* in those Parts, through the Continuance of the War with *France*, are still exposed to many severe Trials and Hardships; whereby, to their great Grief, they have been much interrupted in the Discharge of their Duty, as active and laborious Preachers of the Gospel: but their Faith and Trust in God have not decreased, who hath graciously given them many Tokens of his fatherly Protection, Care and Love; so that amidst all their Troubles, they possess *their Souls in Patience*; and not only so, but rejoice also in hope of seeing better Times, when they may be enabled to

go

go on in the delightful Work of their Missions *peaceably* and *prosperously* as heretofore.

Mission at
Madras.

By Letters and Journals from the Reverend Messieurs ~~Eskridge and Brinkley~~, received since the last Account of the ~~East India~~ Missions have been published, the following Particulars for the Year 1758, and to the End of April 1759, are most observable. Their Congregations increased by

Heathen and Popish Converts	—	12
Children born of the Members	—	28

	—	40
--	---	----

“ They have not been sparing of their Labour in preaching
 “ to the *German* Soldiers of the Garrison, in conferring with
 “ the Heathens at several Places, and in instructing Papists
 “ and Mahometans; and God has been pleased to crown
 “ some of their Endeavours with Success. In *November*
 “ 1758, on the near Approach of the *French* Army, they
 “ appointed a Day of public Fasting and Humiliation,
 “ and earnestly exhorted their Flock to turn to God by
 “ Repentance, that they might prevail upon the Father of
 “ Mercies to protect their Town and Government from the
 “ Hands of the Enemy, and to preserve and prosper the
 “ Work of the Mission. When the *French* drew nearer,
 “ the Consternation of the poor Christians increased, and
 “ some of them suffered in being plundered by the Black
 “ Horsemen; but when they thought of preserving them-
 “ selves by retreating, it was necessary to apply to the
 “ *French* General Mr *Lally* for his Permission and Passport,
 “ which being obtained; and having received Cloaths and
 “ other Necessaries from their good Friends in the Fort,
 “ the Missionaries, with the Women and Children of their
 “ Congregation, by the Blessing of God, arrived safe at
 “ *Policatte*, a *Dutch* Settlement, 27th *December*, where
 “ they met with great Kindness from several of the prin-
 “ cipal Persons there, who provided them with Lodgings
 “ and furnished them with Necessaries, and made them
 “ such Presents as enabled them to maintain all the *Portu-*

“ *guese*

these and Tamulian People who came along with them.
 Being thus supported, they had no occasion to make
 use of the Friendship of their Brethren at *Tranquebar*,
 who had desired the Chief at *Policatte* to advance them
 whatever Money they should want. They speak with
 the utmost Gratitude of those who assisted them in their
 Troubles; and are truly thankful to the good Provi-
 dence of God who move the Hearts of good People
 to be thus kind and liberal to them. They acknowledge
 likewise the great and unexpected Goodness of God, in
 that after above two Months, in which the Courage and
 Conduct of Governor *Pigot* was very conspicuous; the
 Enemy having suffered great Losses and Desertions, pre-
 cipitately raised the Siege of *Fort St George*, on the Ar-
 rival of our Ships on the 17th of *February*; by which
 means Rest was given to the Place, and the Mission
 preserved.

Mr *Fabricius* left *Policatte* and returned to *Wepery* on
 the 22d of *February*, and had the Pleasure to find their
 Church and Habitation in a better Condition than could
 have been expected; only the Church of the Mission
 had been robbed of its Chalice and Patten. But lest
 the Troubles should be renewed, Mr *Breithaupt* was
 desired to make a longer Stay at *Policatte*. The 20th of
March was appointed as a Day of solemn Thanksgiving.
 Mr *Breithaupt* returned to *Wepery* on the 24th of *April*,
 having been longer detained at *Policatte* by Sickness in
 his Family: but whilst the Missionaries were there, they
 constantly exercised the Duties of their Function, and
 endeavoured to make Converts to Christianity. They
 acknowledge the Receipt of the Remittances from
England.

It appears from the Journal of the Reverend Missionaries
 at *Cudulore*, that many very interesting Affairs happened in
 the Months of *April*, *May* and *June* 1758, which unfor-
 tunately ended in the Loss of that Place. On the 30th
 of *April* Mr *Hutteman* preached to the Tamulian Congre-
 gation, and enforced Repentance from the Circumstances

Mission at
Cudulore.

“ of

" of Terror which surrounded them; the Guns being at
 " the same Time firing from the Batteries. The *English*
 " Sermon was just begun, when the Commanding Officer
 " of *Cudulore* came into the Church and told them, he
 " expected every Hour to be stormed by the Enemy;
 " which put the Congregation into such a Panic, that
 " Divine Service was broke off after a brief Recommen-
 " dation of themselves to the LORD.
 " May 1, All was Confusion: Numbers of the poor
 " People flocked to the Mission-House for greater Safety,
 " and were received.
 " May 2, The next Day the Town was summoned to
 " Capitulate, and a Truce granted for 24 Hours. During
 " which Time the Missionaries went to the *French*, and
 " waited on General *Lally* to beg his Protection; who
 " humanely told them, *That they, as Preachers of Peace and*
 " *Concord, had nothing to fear from his Army; but that he*
 " *would give strict Commands to spare their Houses, and hurt*
 " *nobody in them.* *Cudulore* not being tenable against such
 " a Force surrendered upon Terms: and though they were
 " concerned for the Loss of the Place, yet they thanked
 " God that the Lives of the People were saved, who must
 " have suffered if it had been stormed. When the *French*
 " entered the Town, the Missionaries were put to so great
 " Expences in lodging and entertaining the Officers, that
 " they procured a Passport to remove their Effects to *Tran-*
 " *quebar*. They had scarce had any Rest for eight Days,
 " and having got some small Vessels, were now employed
 " in packing and sending the Mission Library and other
 " Things on board; and under Favour of the Passport
 " taking with them many of the Inhabitants, amounting
 " to several Hundreds, both Christians and Heathens;
 " and after recommending themselves and their Mission to
 " God, they in heavy Affliction left *Cudulore* on the 6th
 " of May, and were kindly received by Mr *Jacobs* the
 " Dutch Resident at *Porto Novo*; as they were the next
 " Day by the *English* at *Dewicotta*; and on the Eighth
 " got safe to *Tranquebar*, where they were received with
 " great Tenderness and Compassion, after the great Fa-
 " tiges

“ tiques which they had suffered by travelling in so hot a
“ Season.

“ After some Repose the Missionaries resumed the Busi-
“ ness of their Function in assisting those of the *Danish*
“ Mission. Mr *Hutteman* in particular took much Pains in
“ instructing five *Romish* Soldiers, at their own Request.”

The Reverend Mr *Hutteman*, in a Letter dated the 27th
of Sept. 1758, says, “ That as they had not Boats sufficient
“ to carry all their Baggage, they were forced to leave a
“ great deal behind at *Cudulore* : that since he has been at
“ *Tranquebar*, he visits and instructs those who retired with
“ him from *Cudulore*, in Conjunction with the Catechists
“ *Habbakuk* and *Isaac*, and Mr *Ker* the Schoolmaster,
“ being a Prisoner of War at *Ponticherry*; Mr *Hutteman*
“ teaches every Day in the *English* Language, and on
“ *Sundays* and *Fridays* preaches in *Malabar* in the Mission
“ Churches with the Missionaries. He expresses his Gra-
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“ to receive into their School most of the Children from
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“ is safe; and on Request of Mr *Hutteman* to Mr *De Leyrit*,
“ *French* Governor of *Ponticherry*, he, by a very obliging
“ Letter, is permitted to keep a Man in the Houses to
“ take Care of them. The *Dutch* President at *Cudulore*,
“ Mr *Sutton*, has been very favourable to the Protestant
“ Mission, took Care of their House, and helped our People
“ as much as in his Power.”

The Reverend Mr *Kiernander*, the Society's late worthy
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1758, acquaints the Society; “ That after about three
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“ thought it his Duty to go to some *English* Settlement
“ where there was yet no Missionary, and then *Bengal* was
“ the only Place : and for this Place he designs to set sail
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" of Terror which surrounded them; the Guns being at
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“ where there was yet no Missionary, and then *Bengal* was
“ the only Place : and for this Place he designs to set sail

“ the first Opportunity; the Brethren at *Tranquebar* having
 “ approved of his Design, and he hopes the LORD will
 “ prosper his Undertaking.

“ Pursuant to this Resolution Mr *Kiernander* left *Tran-*
 “ *quebar* on the 11th of *September* following, and arrived
 “ at *Calcutta* on the 29th, after a very dangerous Passage.
 “ Here he found Governor *Clive*, and the Gentlemen of the
 “ Council, disposed to give him all the Assistance in their
 “ Power towards forwarding the good Work he was come
 “ upon. He proposed opening a School the Beginning of
 “ *December*, to which he had invited not only the *English*,
 “ but also the *Portuguese*, *Armenians* and *Banyans* to send
 “ their Children; which was so readily accepted, that by
 “ the Middle of *January* 1759, he had 48 Scholars :

<i>Armenians</i>	7
<i>Portuguese</i>	15
<i>Bengalers</i>	6
<i>English</i>	20
	—
	48
	—

“ Of these 2 are of the *Braman* Cast, and 1 of the *Hindoostan*.
 “ Several of these were grown up to 15, 16 and 18 Years
 “ of Age. From this Time to the Middle of *March* 1759,
 “ his School filled apace, the Number having increased to
 “ 72 : Consisting of

7	<i>Armenians</i>
7	<i>Bengalers</i>
20	<i>English</i>
38	<i>Portuguese</i>
	—
72	
	—

“ insomuch, that he has been obliged to employ four As-
 “ sistants. And his Labours are likely to be increased, as
 “ the Gentlemen of the Place have subscribed to the
 “ Opening of a Charity-School, and had already put 16
 “ poor Children under his Care.” In his last Letter of
 “ 19th *March* 1759, Mr *Kiernander* writes, “ That four of
 “ his Heathen Scholars of *Bengal* had learnt *English* so well

“ as to be capable of reading with Profit the late Bishop
 “ of MAN’s *Instruction for the Indians* put into their Hands;
 “ and that they begun to ask and enquire concerning the
 “ Faith in CHRIST, and shewed a Readiness and good Dis-
 “ position to be taught; which gives him great Encourage-
 “ ment, and a lively Hope that the good Seed will grow
 “ up in them; and that the Divine Truths of the Christian
 “ Religion, daily instilled into their tender Minds, will in
 “ due Time shew forth their Fruits.” He concludes his
 Letter with a pleasing Account, “ That an old *Portuguese*
 “ Roman Catholick, who understands *English* very well,
 “ had come often to him, and at length renounced his
 “ Popish Errors, and became a zealous Protestant; and
 “ that a young *Braman* had also joined him, and was able
 “ to read his Bible.”

The Reverend the *Danish* Missionaries at *Tranquebar* have
 favoured the Society with the following Particulars relating
 to their Mission, in their Letters of the 5th of *October* 1758,
 and of the 14th of *June* 1759 :

Mission at
Tranquebar.

“ That their Schools go on as formerly, and that great
 “ Care hath been taken in the Education of Children : The
 “ Number of the *Tamulian* Congregation in the Town is 145
 In the Country — — — — 36
 In the *Portuguese* Congregation — — — — 20

201

“ Two of the Missionaries in *February* 1758, visited
 “ *Nagapatnam* and *Cudulore*, and preached in the Way to
 “ Christians and Gentiles.

“ In *April*, at the Request of above 100 *German* Soldiers,
 “ some of them went again to *Nagapatnam*, to administer
 “ the LORD’s Supper to them.

“ They express their Apprehension for the poor Chris-
 “ tians in the Country, who must have suffered greatly if
 “ General *Lally* had succeeded at *Tanjour* : but rejoice at
 “ their Disappointment, when on the 3d of *August* their
 “ Fleet was beat by Admiral *Pocock*, and their Land Forces

“ being in the greatest Want of Provision and Ammunition,
 “ were forced to retire.

“ In *January* 1759, Messieurs *Wiedebroek* and *Hutteman*
 “ went to *Nagapatnam*, at the Request of the *German* Sol-
 “ diers beforementioned, and preached and administered
 “ the Holy Sacrament to them. The Church there, built
 “ by the Charity of the *Dutch*, was opened in *January* for
 “ Divine Worship in the *Tamulian* Language, and set
 “ apart by the Kindness of his Excellency General *Le Moſſel*
 “ for the use of the Protestant Mission.

“ In *April* some *German* Soldiers in the Service of the
 “ King of *Tanſhour*, were, at their Request, and by the Per-
 “ mission of that King, viſited by Messieurs *Zeglin* and
 “ *Schwartz*, who ſtayed with them ten Days preaching,
 “ instructing and adminiſtring the Sacrament: and on the
 “ Road thither and back again they took the Opportunity
 “ of viſiting ſome of their *Tamulian* Christians, and of
 “ ſpeaking to the Heathens.

“ Their Preſs is employed in publishing the *Tamulian*
 “ Catechiſm and *Portugueſe* New Teſtament, having almoſt
 “ finiſhed *St Luke's* Goſpel, which has taken up two Years.
 “ The New Teſtament in the *Tamulian* Language is finiſhed.
 “ They mention the Death of Mr *Meiſſel*, who regulated the
 “ Printing-Preſs, as a great Loſs. They recommend to the
 “ Society publishing the *Portugueſe* New Teſtament, which
 “ may be done ſooner and cheaper than in *India*. They
 “ ſignify, that the Preſents ſent from *England* were ſafely
 “ arrived, for which they return their ſincere Thanks to
 “ *God* and their Benefactors.”

“ Theſe Letters have been answered by the Society, and
 “ the Things deſired by the Miſſionaries, together with their
 “ Salaries, have been ſent *Freight-free*, in the *Princeſs Auguſta*
 “ and the *Latham*, by the continued Favour of the Honour-
 “ able Court of *DIRECTORS* of the *East-India* Company;
 “ whom the Society do hereby deſire to accept of their heartieſt
 “ Thanks, in public Teſtimony of their Gratitude.



N^o V.

An ABSTRACT of the Proceedings of
the SOCIETY for Promoting Christian
Knowledge, for the Year 1759.

THE Subscribing and Corresponding Members of the
Society, in Great Britain and Foreign Parts, are
now upwards of Six Hundred; to which were added
since publishing the last Account, Twenty Subscribing, and
Nine Corresponding Members.

BOOKS and PAPERS presented to the SOCIETY.

50 Copies of a Tract, intituled, *The Wisdom and Goodness
of God in his special Providence over the Righteous,
exemplified in the remarkable History of Joseph and
his Brethren, &c.*

1 Copy of the New Testament in the *Hindustan* Tongue.
A Present from Mr Professor Callenberg at Halle in
Saxony.

50 Copies of the Reverend Mr Bell's Address to his
Parishioners of *Bridekirk* in *Cumberland*.

200 Copies of the Lord Bishop of *Cloyne*'s Sermon preached
before *The Incorporated Society for Promoting English
Protestant Working Schools in Ireland*.

301 Carried over,

1½ Copies

- 301 Brought over.
- 12 Copies of the State of *St George's Hospital*.
 - 12 Copies of the Dean of *Lincoln's* Fast Sermon preached before the Honourable House of Commons.
 - 20 Copies of the Reverend Mr *Dodd's* Sermon preached before the Governors of the *Magdalen House*.
 - 6 Copies of the Rules and Orders of the said House.
 - 100 Copies of the Lord Bishop of *St David's* Sermon preached before *The Society for the Propagation of the Gospel in Foreign Parts*.
 - 3 Copies of the State of *Northampton Infirmary*.
 - 25 Copies of the Reverend Mr *Sellon's* Sermon preached before the Governors of the *Middlesex Hospital*.
 - 50 Copies of the Second Volume of the Lord Bishop of *London's* Sermons preached at the *Temple*. A Present from his Lordship.
 - 250 Copies of a farther Account of the Circulating Charity Schools in *Wales*, from *Michaelmas 1758* to *Michaelmas 1759*. A Present from Sir *John Thorold, Bart.*
 - 25 Copies of a Tract, intituled, *Laws Divine and Human, for the Observation of the Lord's Day*. By the Rev. Mr *Parfett*, Vicar of *Strode* in *Kent*.

804

Books and PAPERS Bought or Printed by Order
of the SOCIETY.

- 2000 Copies of the Reverend Doctor *Dodwell's* Sermon preached at the Anniversary Meeting of the Charity Children at *Christ-Church*, 11th May, 1758.
- 2000 Account of the Origin and Designs of the Society, annexed to the said Sermon.
- 5500 Hymns for the Use of the Charity Children.

9500

PACKETS

PACKETS sent to Subscribing and Corresponding Members.

315 Packets at the Desire of several Members, on the
Terms of the Society, consisting of

2291 Bibles.
1887 Testaments.
4929 Common Prayer Books.
8666 Other Bound Books.
46182 Small Tracts stitched.

In all — 63955



Casual

Casual BENEFACTIONS to the General Designs
of the SOCIETY, from 25th of December, 1758,
to the 25th of December, 1759.

A.		l.	s.	d.
FROM <i>Ralph Allen</i> , of <i>Prior Park</i> near <i>Bath</i> , Esq;	}	1	1	0
at Admission, - - - - -				
Rev. Mr <i>Ault</i> , Vicar of <i>Arlsey</i> , <i>Bedfordshire</i> , - - -		1	1	0
<i>Francis Annesley</i> of <i>Marcle</i> , <i>Herefordshire</i> , Esq; at Admission,		1	1	0
Rev. Mr <i>Atwood</i> of <i>Cleobury Mortimer</i> , <i>Warwickshire</i> , -		1	1	0

B.		l.	s.	d.
FROM the Rev. Mr <i>Buck</i> , Vicar of <i>Kirkham</i> , <i>Lancashire</i> ,	}	0	11	7
being the Overplus of a Bill for Books, - - -				
Legacy of Mrs <i>Olive Bowtell</i> , by Mrs <i>Mary Taylor</i> and	}	100	0	0
<i>Bartholomew Hammond</i> , Esq; her Executors, - - -				
Rev. Mr <i>Broughton</i> , for a Person desiring to be unknown,		3	3	0
Rev. Mr <i>Broughton</i> , for a Gentlewoman in <i>Somersetshire</i> ,		3	3	0
Ditto, for a Lady of Quality, - - - - -		20	0	0
Ditto, for Mrs <i>M. G.</i> - - - - -		1	1	0
Ditto, for a Lady, - - - - -		1	1	0
Rev. Mr <i>Baynes</i> , Rector of <i>Stoneham Aspal</i> , <i>Suffolk</i> , - -		1	1	0
Rev. Mr <i>Batteley</i> , of <i>Iron Aston</i> , <i>Glostershire</i> , - - -		1	1	0
Rev. Mr <i>Benson</i> , of <i>Worcester</i> , for a Person desiring to	}	1	1	0
be unknown, - - - - -				
Rev. Dr <i>John Burton</i> , Fellow of <i>Eton College</i> , at Admission,		1	1	0
Rev. Mr <i>Basset</i> , Archdeacon of <i>Stow</i> , <i>Lincolnshire</i> , - -		1	1	0
Rev. Mr <i>Bouchery</i> , Vicar of <i>Swaffham</i> , <i>Norfolk</i> , - - -		1	1	0
Ditto, for a Person desiring to be unknown, - - -		1	1	0
Rev. Mr <i>Bates</i> , of <i>Horncastle</i> , <i>Lincolnshire</i> , being the	}	0	10	2
Overplus of a Bill for Books, - - - - -				

Carried over — 141 0 9

l s. d.
Brought over — 141 0 9

C.

F ROM the Rev. Mr Professor Chappelow of Cambridge,	1	1	0
Rev. Mr Clayton at Manchester, by the Rev. Mr Chan-	1	1	0
cellor Peploe, - - - - -			
Rev. Mr Richard Congreve of Leacroft, Staffordshire, - -	5	5	0
Samuel Clarke of Great Ormond-street, Esq; - - - -	5	5	0
Mrs Calmur in Fore-street, London, - - - - -	1	1	0

D.

F ROM Miss Elizabeth Delamare of Spitalfields, by the	1	1	0
Rev. Mr Bourdillon, - - - - -			
Rev. Mr Dalton, Vicar of Southscarle, Nottinghamshire, -	0	10	6
Rev. Dr Dumaresq of St Petersburg, by Mr Berrow, -	1	1	0
Mr Samuel Deykin of Cardiffe, Glamorganshire, - - -	1	1	0
Rev. Mr Dale, Rector of Stockport, Cheshire, - - - -	1	1	0

E.

F ROM the Rev. Mr Walter Elford, Rector of Milton	1	1	0
Damerell, Devonshire, at Admission, - - - - -			
Charles Eyre, Esq; Merchant in London, - - - - -	2	2	0
Miss Katherine Eyre of Sarum, - - - - -	2	2	0

F.

F ROM the Rev. Mr Fenwick, Rector of Hallaton,	2	2	0
Leicestershire, - - - - -			
Ditto, for Lady Palmer, - - - - -	1	1	0
Mrs Hester Palmer, - - - - -	0	10	6
Two Ladies desiring to be unknown, - - - - -	3	3	0
Mrs Hardinge, - - - - -	1	1	0
Two Gentlemen desiring to be unknown - - - - -	2	2	0
Mrs Carte, - - - - -	1	1	0
Rev. Mr Peppin, - - - - -	1	1	0
Mr Thomas Roberts, - - - - -	1	1	0
Mr Charles Roberts, - - - - -	1	1	0
Mrs Bewicke, - - - - -	3	0	0
One desiring to be unknown, - - - - -	1	12	6
Two Ladies desiring to be unknown, - - - - -	3	3	0

P

Carried over — 186 12 3

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —	186	12	3
Rev. Mr Falkner of <i>Well</i> , for a Society of Clergymen at } <i>Alford, Lincolnshire,</i> - - - - -	1	1	0
Rev. Mr John Francis, Vicar of <i>Lakenham, Norfolk,</i> } by the Rev. Mr Parsons, - - - - -	1	1	0
John Ferret, Esq; for a Person desiring to be unknown, -	2	2	0

G.

FROM Daniel Gell of <i>Westminster</i> , Esq; - - - - -	1	7	0
Rev. Mr Gawthorpe, Rector of <i>Ripley, Yorkshire,</i> - - -	1	1	0
Robert Griffin of <i>Little Chelsea</i> , Esq; at Admission, - - -	2	2	0

H.

FROM the Rev. Mr Archdeacon Head, for a Person } desiring to be unknown, - - - - -	2	2	0
Rev. Dr Hutchinson, for a Lady desiring to be unknown, -	1	16	0
Ditto, for a Gentleman, - - - - -	1	1	0
Ditto, for a Lady desiring to be unknown, - - - - -	1	16	0
Ditto, for a Gentleman, - - - - -	1	1	0
Rev. Mr Hatfield, Rector of <i>Lilley, Herefordshire,</i> - - -	1	1	0
Rev. Mr Thomas Hughes, Rector of <i>Llanfawr, Den-</i> } <i>beighshire,</i> by Edward Pearson, Esq; - - - - -	1	1	0
The Right Hon. and Rev. the Lord Bishop of <i>Hereford,</i> } at Admission, - - - - -	1	1	0

I.

FROM the Rev. Mr Samuel Jackson, Vicar of <i>Stisted</i> in } <i>Essex,</i> by Mr Alderman Gosling, at Admission, - - -	1	1	0
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K.

FROM the Rev. Mr Kellow, Rector of <i>Codford St</i> } <i>Peter's, Sarum,</i> for a Lady desiring to be unknown, -	1	1	0
Miss Mary Kellow of ditto, - - - - -	1	1	0

L.

FROM the Rev. Mr Lavery, Prebendary of <i>Roobuster,</i> } at Admission, - - - - -	1	1	0
Rev. Mr Robert Leman of <i>Caius College, Cambridge,</i> by } the Rev. Mr Grimwood, at Admission, - - - - -	2	2	0

Carried over — 212 11 3

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —	212	11	3
Rev. Mr Lunn, Minister of Denton in Kent, - - - -	1	1	0
Rev. Mr Robert Leman, Rector of Ellough, Suffolk, - -	1	1	0
Rev. Dr Lloyd, Dean of Bangor, by Edward Pearson, Esq;	1	1	0
Mr Harry Lankford of Macclesfield, Cheshire, at Admission,	1	1	0
Mrs La Nove of Southampton, by the Rev. Mr Bourdillon,	1	1	0
Rev. Mr Long of Finmere, Buckinghamshire, for a Friend,	2	2	0

M.

FROM the Rev. Mr Moore, Lecturer of St Sepulchres, } for A. H. G. - - - - -	1	1	0
Ditto, a Second Benefaction from ditto, - - - - -	1	1	0
Rev. Dr Milles, Precentor of Exeter, at Admission, -	3	3	0
The Legacy of Mr John Michell, late of St Cross in the Isle of Wight, by Mrs Mary Michell his Widow and Executrix, - - - - -	50	0	0
Peter Motteux, Esq; by Rev. Mr Moore, - - - - -	1	1	0
Rev. Mr Merrick, Fellow of Trinity College, Oxford, } for a Person desiring to be unknown, - - - - -	2	2	0
Rev. Mr Murgatroyd, Vicar of Leeds, Yorkshire, - - -	2	2	0

N.

FROM the Reverend Dr Neve, Fellow of Corpus Christi } College, Oxford, at Admission, - - - - -	2	2	0
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O.

FROM Mrs Lucy Osborne of Seelbing, Norfolk, by the } Rev. Mr Leman, - - - - -	2	2	0
Rev. Dr Osborn, Rector of Clifton, Bedfordshire, - -	1	1	0
Rev. Mr Offley of Cratfield, Suffolk, - - - - -	1	1	0

P.

FROM Mrs Frances Peirce, by the Rev. Mr Berriman, } Rev. Mr William Purnell of Manchester, by the Rev. } Mr Chancellor Peplow, at Admission, - - - - -	1	1	0
Rev. Mr Pages of Farmborough, for a Person desiring to be unknown, - - - - -	1	1	0
Major Urmston Pepys, at Admission, - - - - -	3	3	0

P 2

Carried over — 293 0 3

l s d
Brought over — 293 0 3

R.

FROM the Reverend Mr *Robinson* of *Hull*, *Yorkshire*, 1 1 0
Ditto, for a Lady desiring to be unknown, - - - 1 1 0
Reverend Mr *Rogers* of *Warminster*, *Wilts*, for a Person } 1 1 0
desiring to be unknown, - - - - - }

S.

FROM Mr *William Salter* for *J. V.* - - - - - 1 1 0
The Right Reverend the Lord Bishop of *Salisbury*, } 10 0 0
for a Person desiring to be unknown, - - - - - }
Reverend Mr *Southern*, Vicar of *Cardington*, *Salop*, - 2 2 0
Rev. Mr *Jos. Stokes*, Curate of *Allhallows Staining*, } 1 1 0
at Admission, - - - - - }
John *Starke*, of *Ewell* in *Surry*, Esq; by the Reverend } 2 2 0
Mr *Whately*, - - - - - }
Mrs *Sydenham*, - - - - - 3 3 0
Rev. Mr *Stillingfleet* of *West Bromwich*, *Staffordshire*, - 2 2 0
The late Reverend Mr *Samuel Saywell*, a fourth Part
of the Nett Produce of the Estate of *Willingham* in
Cambridgeshire, from *Lady Day* 1754, to *Lady Day* } 86 11 4½
1758, - - - - - }

T.

FROM the Rev. Dr *Trougbear*, Vicar of *Carisbrook* } 1 1 0
in the *Isle of Wight*, - - - - - }
Ditto, for Sir *John Oglander*, Bart. - - - - - 1 1 0
Ditto, for *B. Ev. Leigh*, Esq; - - - - - 1 1 0
Ditto, for the Rev. Mr *Walton*, Rector of *Brixton*, 1 1 0
From Dr *Trougbear*, a second Benefaction, - - - - - 1 1 0
Ditto, for Sir *John Oglander*, Bart. - - - - - 1 1 0
Ditto, for Sir *Edward Worsley*, Knt. - - - - - 1 1 0
Ditto, for *David Urry*, Esq; - - - - - 1 1 0
Ditto, for *B. Ev. Leigh*, Esq; - - - - - 1 1 0
Ditto, for the Rev. Mr *Culm*, Rector of *Freshwater*, 1 1 0
Ditto, for the Rev. Mr *Walton*, Rector of *Brixton*, 1 1 0
The Reverend Mr *Taylor* of *Clifton*, for a Person of } 3 3 0
the City of *Bristol* desiring to be unknown, - - - }
Mrs *Elizabeth Torriano* of *Kensington*, - - - - - 5 5 0

Carried over — 424 4 7½

Brought over — 454 4 74

BENEFACTIONS *to the Protestant Mission*
in East-India, from the 25th of December, 1758,
to the 25th of December, 1759.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
F ROM Mrs Egerton of Great Ormond-street, - - -	1	1	0
Miss Deners, - - - - -	2	2	0
The Rev. Dr Neve, Fellow of Corpus-Christi College, } Oxford, by Dr Jenner, - - - - -	2	2	0
A Lady at Kensington desiring to be unknown, by the } Reverend Mr Ziegenboagen, - - - - -	0	10	6
Peter Godfrey, Esq; - - - - -	3	3	0
Edmund Godfrey, Esq; - - - - -	1	1	0
Joseph Godfrey, Esq; - - - - -	1	1	0
Thomas Godfrey, Esq; - - - - -	1	1	0
Mrs Watson, by David Rawand, Esq; - - - - -	0	10	6
Lady Legard of Ganton, Yorkshire, - - - - -	2	2	0
Mr Thomas Marchant of Perching and others, - - -	0	10	6
Rev. Mr Congreve, Archdeacon of Armagh in Ireland, -	8	8	0
Reverend Mr Wilson of Westmeston, Sussex, - - -	2	12	6
Sir John Thorold, Bart. - - - - -	5	0	0
Reverend Mr Selwyn of Blockley, Worcestershire, - -	1	1	0
In all —	32	6	0

BENE-

Indulge, and with a particular regard to the Parish of the
 St. John's, they are come to the general Res-
 olution, that they will, with all their power, endeavour



to this resolution, and to the effect of it, that they will, with all their power, endeavour
 to carry it into effect, and to the effect of it, that they will, with all their power, endeavour
 to carry it into effect, and to the effect of it, that they will, with all their power, endeavour

BENEFACTIONS *towards a New Impression of*
Welch Bibles, from the 25th of December, 1758,
to the 25th of December, 1759.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
F ROM the Executrix of the late Mrs <i>Huxley</i> , towards purchasing New Testaments and Common Prayer Books in <i>Welch</i> , for the Use of the Circulating Charity Schools,	5	0	0
<i>Lady Legard of Ganton, Yorkshire,</i>	2	2	0
In all	7	2	0

THE SOCIETY hereby desire all the foregoing **BENEFACTORS**
 to their several Designs, to accept of their most
 hearty Thanks.

No. VI.

*A LETTER sent to the Society's Mem-
bers, concerning the Dispersing of the
Welch Bibles.*

FROM the Executive of the late Mrs. Hawley, towards
purchasing New Testaments and Common Prayer Books
for the Use of the Circulating Charity Schools,
SIR,
THE SOCIETY for promoting Christian Knowledge
having at length happily finished, by the Blessing
of God, and the joint Contributions of worthy Benefactors,
a Second Impression of 15000 *Welch Bibles* and *Common-
Prayer Books*, besides a separate Edition of 5000 *New Testa-
ments* and as many *Common-Prayer Books*, for the Benefit of
Schools and Servants, are considering how, and through
whose Hands, they may order such a Distribution of them,
as will diffuse the Good they hope to do thereby throughout
the whole Principality of *Wales*. The SOCIETY have
Reason to believe, from the Letters and Accounts that
have been received, that even this Second Impression (large
as it is) will fall short of the extraordinary and universal
Demand that is made for it; and therefore they think
themselves concerned, not only to prevent Abuses of every
Kind in the Distribution, but also to take what Care they
can that it be dispersed most prudently, usefully, and ex-
tensively,

tenfively, and with a particular Regard to the Families of the Poor. To which End, they are come to this general Resolution, That they will have, without respect of Persons, a due Regard not only to the Extent of each Diocese, but likewise to the Number and Circumstances of its *Welsh* Inhabitants. Accordingly, I have it in Command from the SOCIETY to desire of their own Members, and of every one else that shall be any-wise intrusted with such a Distribution, that they will do it in the most prudent and faithful Manner, distinguishing each Parish, nay each Family, if it may be, wherein they distribute the Books; and being careful, that though they have not the Plenty they could wish, there may be still no such Scarcity, but that each single Family may be benefited, without doing a Prejudice to others, who may stand in equal Need of the same Blessing, and are known to be no less willing to use it religiously: It being both the Intention and Desire of the SOCIETY, to supply all their Wants, at least in such equal Proportions as this Impression will allow of. I am farther to acquaint you, That the SOCIETY are come to a Determination to send only *One Half* of the Number of Bibles allotted to each Member at present; and that they require Certificates how These have been disposed of, as also Remittances for the said Packets, before they will give Orders for a second Distribution. The SOCIETY hope, that the Distributors will be content to receive the Bibles in such Proportions, under this Assurance, that they will be equally dealt with in their several Packets, till the whole Number the SOCIETY have allotted to each of them be compleated and sent.

The Price of each Bible with a Common-Prayer Book, will be no more, bound together, than *Three Shillings and Sixpence*; of a New Testament and Common-Prayer Book bound together, *Two Shillings*; of the Prayer-Book alone, *One Shilling and Sixpence*; Carriage included: So that whatever the Distributors shall pay on this Account, will be deducted out of their Remittances for Packets, which they are desired to make with Dispatch. I have nothing more to add, but that the SOCIETY do, in the strongest Terms,

Q

desire

desire it of their Members and others who may be concerned in the Distribution of the Bibles, &c. that they will guard most diligently and carefully against their being sold at a higher Price than the SOCIETY have set upon them, or falling into the Hands of such as would make Merchandise of the Word of G O D.

I am,

S I R,

Your very humble Servant,

Bartlet's Buildings,
April 2, 1754.

T. Broughton, Secretary.

A L L such Persons as are disposed to encourage this charitable and Christian Design, are humbly requested to pay or remit their several Contributions, from Time to Time, to the TREASURERS of the said SOCIETY, or to any of the following Persons, who have kindly engaged to receive them.

Reverend Mr Archdeacon Denne, Rector of

St Mary, Lambeth,

Francis Gosling, Esq; Banker, Fleet-street,

Henry Hoare, Esq; Banker, Fleet-street,

Reverend Dr Thomas Wilson, Prebendary of St Peter's,
Westminster.

} Treasurers to
the SOCIETY.

Reverend Dr Stephen Hales, at Teddington in Middlesex.

Sir John Thorold Bart. at Cranwell, Lincolnshire.

Sir Joseph Hankey, Banker, in Fenchurch-street.

Reverend Dr Tucker, Dean of Gloucester.

And the Secretary, at the SOCIETY'S House in

Hatton Garden, Holborn.



The

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows :

ITEM, I A. B. do hereby give and bequeath unto
C. D. of
and E. F. of

to be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may, or can charge with the Payment of the same, (and not out of any Part of my Lands, Tenements, or Hereditaments) upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, **The Society for promoting Christian Knowledge**, which first met about the latter end of the Year 1698; and now do, or lately did, hold their Weekly Meetings at their House in Hatton Garden, Holborn: Which said Sum of

I desire may be applied to-
wards carrying on the Charitable Designs of the said
Society.

N. B. The Variation in this Form of a LEGACY from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills; by which some Legacies have been lost to the Society, and the good Intentions of the Testators have been entirely defeated; because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or real Estates, which is not now permitted by Law.

 If the Benefactor is pleased to restrain his Charity to any particular Branch of the SOCIETY'S Designs, he may add, either *in Great Britain, Palestine, or the East-Indies.*

L I S T

OF THE

BISHOPS, DEANS, &c.

Who have Preached at the
 Yearly Meeting of the CHILDREN Educated
 in the CHARITY SCHOOLS, in and about the
 Cities of *London* and *Westminster*.

Anno

1704. **T**HE Reverend Dr *Willis*, Dean of *Lincoln*.
 1705. **T**HE Reverend Dr *Stanhope*, Dean of *Can-*
terbury.
 1706. The Reverend Dr *Kennet*, Archdeacon of *Hunt-*
ington.
 1707. The Reverend Dr *Gastrell*, Canon of *Christ-Church*,
Oxford.
 1708. The Reverend Dr *Moss*.
 1709. The Reverend Dr *Bradford*.
 1710. The Reverend Dr *Smalridge*.
 1711. The Reverend Dr *Snape*.
 1712. The Reverend and Right Honourable *George Lord*
Willoughby de Broke.
 1713. The Lord Bishop of *Chester*, Sir *William Dawes*.
 1714. The Lord Bishop of *London*, Dr *Robinson*.
 1715. The Lord Bishop of *Lincoln*, Dr *Wake*.

1716.

1716. The Lord Bishop of *Lincoln*, Dr *Gibson*.
1717. The Lord Bishop of *Salisbury*, Dr *Talbot*.
1718. The Reverend Dr *Lupton*, Prebendary of *Durham*.
1719. The Reverend Dr *Sherlock*, Dean of *Chichester*.
1720. The Reverend Dr *Knight*.
1721. The Reverend Dr *Marshall*.
1722. The Lord Bishop of *Bristol*, Dr *Boulter*.
1723. The Reverend Dr *Waterland*, Master of *Magdalen College, Cambridge*.
1724. The Lord Bishop of *Sodor and Man*, Dr *Wilson*.
1725. The Reverend Dr *Berriman*.
1726. The Reverend Dr *Mangey*, Prebendary of *Durham*.
1727. The Reverend Dr *Watson*.
1728. The Reverend Dr *Talden*, Prebendary of *Chulmeigh, Devon*.
1729. The Reverend Dr *Rogers*.
1730. The Lord Bishop of *Chester*, Dr *Peploe*.
1731. The Lord Bishop of *Glocester*, Dr *Wilcox*.
1732. The Reverend Dr *Stebbing*.
1733. The Lord Bishop of *Peterborough*, Dr *Clavering*.
1734. The Reverend Dr *Heylyn*.
1735. The Reverend Dr *Pearce*.
1736. The Reverend Dr *Denne*, Archdeacon of *Rochester*.
1737. The Reverend Dr *Thomas*.
1738. The Reverend Dr *Conybeare*, Dean of *Christ-Church, Oxon*.
1739. The Lord Bishop of *St Davids*, Dr *Clagett*.
1740. The Reverend Dr *Thomas*, Dean of *Peterborough*.
1741. The Lord Bishop of *St Asaph*, Dr *Maddox*.
1742. The Reverend Dr *Trapp*.
1743. The Lord Bishop of *Oxford*, Dr *Secker*.
1744. The Lord Bishop of *Bangor*, Dr *Hutton*.
1745. The Lord Bishop of *Bristol*, Dr *Butler*.
1746. The Reverend Dr *Livingston*, Residentiary of *St Paul's*.
1747. The Lord Bishop of *St Davids*, Dr *Trevar*.
1748. The Reverend Dr *Bearcroft*.
1749. The Reverend Mr *Squire*, Archdeacon of *Bath*.
1750. The Reverend Mr *Tardley*, Archdeacon of *Cardigan*.

- 1751. The Reverend Dr *Church*, Prebendary of *St Paul's*.
- 1752. The Reverend Dr *Chapman*, Archdeacon of *Sudbury*.
- 1753. The Lord Bishop of *St Asaph*, Dr *Drummond*.
- 1754. The Reverend Dr *Cobden*, Archdeacon of *London*.
- 1755. The Lord Bishop of *Norwich*, Dr *Hayter*.
- 1756. The Reverend Dr *Nicolls*, Master of the *Temple*.
- 1757. The Reverend Mr *Glocester Ridley*, Minister of *Poplar*.
- 1758. The Reverend Dr *Dodwell*, Canon Residentiary of *Sarum*.
- 1759. The Rev. Dr *Burton*, Fellow of *Eton College*.

F I N I S

10 FEB 58

N. B. The SOCIETY are removed from *Bartlet's Buildings* to a House in *Hatton-Garden* opposite the said Buildings, being the *Ninth Door* from *Holborn* on the left Hand.

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			<i>l.</i>	<i>s.</i>	<i>d.</i>
O NE Man's Suit,	—	—	0	18	0
One Shirt Dowlas	—	—	0	3	0
One Pair of Hose	—	—	0	1	2
One Pair of Shoes	—	—	0	4	6
The Total			1	6	8

W O M E N.

O NE Gown and Petticoat,	—	—	0	14	0
One Shift Dowlas	—	—	0	3	0
One Cap	—	—	0	0	10
One Pair of Hose	—	—	0	1	0
One Pair of Shoes	—	—	0	2	8
One Pair of Bodice and Stomacher	—	—	0	3	10
One Check'd Apron	—	—	0	1	4
The Total			1	6	8

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	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Boy's Suit	0	11	6
A Shirt of Doulaſs Cloth	0	1	10
A Pair of Stockings	0	0	10
A Pair of Waſh-Leather Gloves	0	0	7
A Knit Cap, with Tuft and String, of any Colour,	0	0	9
A Band,	0	0	3
A Pair of Buckles	0	0	1
A Pair of Shoes	0	2	7
The Total	0	18	5

The Charge of Cloathing a GIRL.

A Gown and Petticoat,	0	8	0
A Coif and Band of fine Ghenting	0	1	0
A Shift of Doulaſs Cloth	0	1	10
A White, Blue, or Checquer'd Apron	0	1	0
A Pair of Leather Bodice and Stomacher, 2s. 10d. or	0	2	8
A Pair of Woollen Stockings	0	0	10
A Pair of Shoes	0	2	4
A Pair of Buckles	0	0	1
A Pair of Waſh-Leather Gloves	0	0	7
The Total	0	18	6

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